

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., April 28, 1938

NEW SERIES
VOLUME XL. No. 17

Make Orphanage Offering Mother's Day

Who's Who and What's What

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AN OPEN LETTER TO ALL MISSISSIPPI BAPTISTS WHO LOVE LITTLE CHILDREN

—O—

BAPTIST ORPHANAGE

"Help Us House the Homeless Children"

Jackson, Miss., April 24, 1938.

Dear Christian friend:

Sunday, May 8th, will be MOTHER'S DAY. We are asking for a most liberal offering from every church, Sunday school, B. T. U. and W. M. U. in the state. As pastor of the local church or group of churches we are asking that the pastors lead in this movement in urging all departments of the church to do their very best. As Sunday school superintendent we are asking that you keep this matter before your school. As director or president of the local B. T. U. we are asking that you lead your young people in this very splendid service. As president of the local W. M. U. we are asking that you lead the women of your society to make a worthwhile offering to this most worthy cause. We would like very much to have the Missionary Society plan this through their circles and general meetings just as they do all other special offerings, such as State, Home and Foreign Mission weeks of prayer.

To be able to continue our building program without interruption we must receive a liberal offering from every church and all departments of our church work as well as from the individual members. These buildings are necessary for the safety and protection of the lives of your children who have been committed to the care of our great Baptist denomination.

If we are to provide the children with proper food and clothing, we must increase our offerings during our building program in order that the general support and welfare of the children may be cared for as well as giving them safe buildings in which to live.

While this is an EMERGENCY APPEAL, it is at the same time one of the SPECIAL DAYS set aside by our Baptist Convention at which time we are given permission to ask every Baptist in the state to come to the support of this worthy cause. THE KING'S BUSINESS REQUIRES HASTE. This indeed is the KING'S BUSINESS. We are therefore asking that you take your offering as near the 8th of May as possible and forward your contribution IMMEDIATELY DIRECT TO THE BAPTIST ORPHANAGE, JACKSON, MISS.

YOUR COOPERATION IN THIS MATTER WILL BE GREATLY APPRECIATED. DO NOT FAIL TO COME TO THE HELP OF THE CHILDREN COMMITTED TO OUR CARE FOR SUPPORT AND FOR SECULAR AND RELIGIOUS TRAINING.

Build here a Home where men may grow
And as they live bless this human world below.
Build here a Home where women may grow
And in their faithful stewardship the will of the Master know.

With deep appreciation, I am

Yours very truly,

W. G. Mize, Supt.

O. P. JOHNSTON

The Lord saw fit to call brother O. P. Johnston to his reward on January 25.

Be it resolved:

1. That we bow in humble submission to His will, knowing He is an all-wise God and what He does is right.

2. That Stringer church has lost a most faithful member; a place has been made vacant that cannot be filled.

3. That his departure brings great sorrow to the church and the community for the life he lived was a crown of glory to his loved ones and friends and will be cherished with inspiration and hope for that final reunion on the other shore.

J. E. Sansing,

Mrs. G. H. Hosey,

Mrs. J. B. Bryant,

Committee on Resolutions.

HOW OTHERS DO

It was my privilege recently to visit the State of South Carolina while engaged in a revival meeting with the Baptist Church of Timmons-ville, S. C. One thing that impressed me during this visit was the interest that the pastors of that state are taking in the new annuity plan offered by the Relief and Annuity Board in cooperation with the State Convention of South Carolina. I found every minister, that I had the privilege of meeting, enthusiastic about the new plan. It appears to be the answer to the problem of a satisfactory retirement fund for the aged Baptist ministers of the South. At the present time many states of the Southern Baptist Convention are giving serious consideration to the adoption of a similar plan.

I must confess that until my recent visit I had taken little interest in the plan offered by our Relief and Annuity Board. I had dismissed it as impracticable and had planned to provide for my old age through other channels. As a result of my contact with the pastors of South Carolina I am now firmly convinced that the plan which they have adopted is the best method of providing "Social Security" for the Baptist ministers of the South. I would commend it to my fellow-pastors for their serious consideration and to our State Convention as a movement worthy of careful investigation. I am convinced that it offers a solution to the pressing problem of providing a worthy retirement income for our faithful Baptist pastors.

Sincerely,

E. H. Westmoreland

Leland, Miss.

BAPTIST STUDENT UNION

Attention all pastors—Christ must go forward!!

Christ must go forward!! This challenge is on the heart of every Christian student leader on the campuses of this state. They are anxious and eager for the work of Christ to make definite progress among the young people of our state this summer. There will be groups available for those that desire to have student revivals held

in their churches during the summer. Student teachers will also be available if needed to assist in study courses conducted in your church this summer.

All pastors who are interested in having a group of college students conduct a young people's revival in your churches or desire teachers for study courses, write T. C. Clark, Mississippi College, Clinton, Miss.

Student work is rapidly growing in our state. Although only begun a few years ago, 750 weeks or approximately fifteen years of volunteer work was done by students in our state last summer. We are eagerly looking forward to having even a greater opportunity to serve Christ throughout our state this coming summer.

Miss Bettie Pate Gurney, who has been secretary in the public relations office for the last two years and assistant librarian at Blue Mountain College, will be affiliated with the Baptist Book Store in Jackson, Miss., of which Mrs. O. M. Jones is manager, beginning May 1. The Baptist Book Store in Jackson is one of the seventeen book stores owned by the Sunday School Board of the Southern Baptist Convention with headquarters in Nashville, Tennessee. Miss Gurney received the Bachelor of Arts degree at Blue Mountain College in 1936, and while acquiring it was active in many phases of extra-curricular activities.

CLEVELAND CHURCH

A banquet closed the contest between the Edyth Jackson Bible class and the Fellowship Bible class in the Cleveland church. The men started out for a "duck dinner," with the ladies providing the ducks. But the results showed the men ahead only in attendance, whereas the ladies won in percentage. So the men "bought" and the ladies "prepared" the ducks—which was a very happy way to settle the argument. Some of the men said that their wives carried the only Bible and thus they won. The pastor is going to try to sell some new Bibles, so that there will be no such excuse in the future.

The following committees worked out a very happy time for everyone: Publicity—W. A. Lampley, H. N. Crumby, Mesdames O. W. Rushing, Karl Funchess, and C. L. Nance; Program—W. E. Farr, W. J. Parks, and Mesdames B. H. Kenna, W. A. Lampley, and R. E. Jackson; Arrangements—Mesdames Leland Speakes, L. H. Bass, D. R. Bowen, R. N. Bond, Carey Owens, J. P. Williams, and Cullen Bedwell; Refreshments—Mesdames Howard Williams, C. C. Thweatt, O. D. Brannon, R. P. Walt, Jr., George Dougherty, and F. M. Purser.

The "in-laws and sweethearts" were invited and all had a most delightful evening. The attendance on the Sunday school for the past three months has been the best in the history of the church.

For the third time in the past seven years Dr. J. B. Quin of Summit preached the commencement sermon Sunday, April 17, for Jones Consolidated High School, near Summit.

BAPTIST RESCUE MISSION

E. H. S. Beall

Upon investigation I found that that night did not stand out as a red letter night as far as conversions are concerned, for during a period of more than ten years of such nightly services thousands have been saved, and during 1937 considerably more than seven hundred men and boys in their teens gave unmistakable evidence of having found the Savior. The month of January, 1938, exceeded any previous month, there being one hundred fifty professions of faith in Christ during that month. The Baptist Rescue Mission is a "life rebuilding undertaking." Thousands go there who have utterly failed. Wasted years behind them, nothing better before them. But there they meet the Great Shepherd, and finding Him they begin a new life with a glorious future opening before them. Instead of facing a dark, dark night of a Christless grave and a hopeless eternity, a new day dawns on their enlightened souls.

It also ministers to the bodies of men. The penniless hungry are fed, the tired body is furnished a bed. It is a wayside lodge where weary travelers may rest and find food and shelter and tender sympathy from friends of Jesus. There were 34,369 persons who attended preaching services during 1937, of whom 30,728 were furnished lodging, and, in addition, 28,130 free meals were served. This gives a definite idea of the magnitude of the service rendered by the Baptist Rescue Mission in its ministry to men.

In addition to this service for men the Woman's Emergency Home is also being operated for that other endless procession of broken lives and broken hearts. A well adapted building of 18 rooms has been secured for the Christ-like work of leading fallen girls back to a helpful life and to God. Here these girls are properly cared for, receive as good hospital service as may be had anywhere, are wisely counselled, prayed for and with, and by the blessing of God, many are being reclaimed. Pastors throughout the South, as well as other Christian leaders, will do a real service in this much neglected phase of life by letting the fact be known that girls are received without cost from anywhere within the bounds of our Southern Baptist Convention territory.

Go ye therefore and make disciples of all nations. Go out into the highways and hedges and compel them to come in. The command embraces all nations; the parable, all classes. Taking the gospel to the

whole world and bringing the whole world to accept that gospel is the supreme task of Christians everywhere. In its accomplishment we should welcome and support with our prayers and our means any agency that is effectively doing God's work. We know that the larger percentage, great multitudes of men throughout our Southland are without Christ and without hope. It is a well understood fact that very many of these men because they are down and out, homeless, friendless, and practically penniless, will not enter the average church. These great, unlettered, unnoticed, and unsaved masses—are we much concerned about them? Do we really want to reach them? We say we do, and probably think we do. Well—let us do our best, without any air of superiority or of patronizing condescension. I thank God that in so far as its resources will permit, the Baptist Rescue Mission at New Orleans is reaching just this kind of men, and I regard it, under God, as an institution of immeasurable possibilities. It is definitely the work of our Home Mission Board, and therefore, belongs to all the South. It is dependent for its operation upon designated gifts of Southern Baptists. Surely we believe in this God honoring and God honored work. Let all who do believe in it make regular and liberal gifts to its support, sending them to your State Mission secretary, designated to the Baptist Rescue Mission.

Adolph Hitler, Germany's dictator, seems to have taken a leaf out of Theodore Roosevelt's book in his treatment of the Pope. It will be remembered that several years ago Ex-President Roosevelt when making a visit to Rome was informed beforehand that it would be necessary for him to call on the Pope before calling on the king of Italy. He chose not to call on the Pope. It is said that Hitler has recently "snubbed" the Pope by not requesting an audience with him when he goes to Rome to talk with Mussolini on May 3.

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BIRMINGHAM, ALABAMA

HI, BILL—
YOU'RE CERTAINLY
LOOKING FINE
AND FIT.

It's no wonder that Bill feels so good—for Mrs. Winslow's Syrup is a grand old remedy that has been easing little ones of constipation, gas, acidity and colic for over 100 years. Prepared exclusively for children, its mild and easy action is just right for delicate systems. That's why mothers everywhere depend on Mrs. Winslow's Syrup. They know it's safe—as well as sure. At all drug stores... Only 35¢.

WHY NOT?
MOTHER GIVES ME
MRS. WINSLOW'S SYRUP
WHEN I FEEL GRUMPY.

MRS. WINSLOW'S SYRUP

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And as they live bless this human world below.
Build here a Home where women may grow
And in their faithful stewardship the will of the Master know.

With deep appreciation, I am

Yours very truly,

W. G. Mize, Supt.

Sparks and Splinters

There are 38 girls enrolled in the Girls' Auxiliary at Union, which makes a record. One addition by baptism to the church April 17.

At Stillwater, Oklahoma, seat of the State A. and M. College, Young People's Secretary W. O. Vaught of Missouri conducted a week's meeting in which 50 conversions were reported.

There were 27 received for baptism in the Blue Mountain meeting in which Dr. W. W. Hamilton preached and brother Joe Canzoneri led the singing. Five offered themselves for definite religious service.

At Benoit Pastor E. G. Evans was assisted in a meeting by brother C. M. Day of Shaw. There were thirteen additions to the church. At Shaw the church is in much better condition since their recent revival. Three were recently received for baptism.

Flora Church will send Pastor Howard E. Spell to the Richmond Convention with all expenses paid. The congregations in this church are having a gratifying growth, especially at the evening service. There were five additions by baptism on the seventeenth, and interest is growing in every department of the work.

The Spring Hill Church, Copiah County, has recently organized a B. A. U. with about ten members. We have organized a W. M. U. also with eight members. We are hoping when the weather gets better we will have a larger number of members for both. Every family in the church is now receiving The Record.—Miss Marcelle Miller.

Dr. Everett Gill, Jr., pastor of St. Charles Ave. Church, New Orleans, says that in the meeting in which brother J. W. Middleton of Clinton preached, there were about sixty additions to the church, 41 by baptism. There were over forty young people who dedicated themselves to active Christian service. The church has been revived as never before. "Dr. Middleton's deep sincerity, his consecration, his devotion to the word of God and his love for people won all our hearts. We thank God for what he has meant to our church."

Dr. Chas. D. Johnson of Blue Mountain College goes to Baylor University in Texas as head of the Department of Journalism. He was a member of the Baylor faculty some ten years ago, and since then has taught in colleges in Arkansas and Mississippi. He is a native of Calhoun County, alumnus of Mississippi College, and married Miss Claude Eager of Clinton. Dr. Johnson will be succeeded at Blue Mountain by Dr. Ernest H. Cox a Tennessean who took his A.M. degree at the University of Tennessee and Ph.D. at University of North Carolina. He has been a member of the Mary Hardin Baylor College at Belton, Texas.

Dr. E. P. Alldredge says that Mississippi has the largest per cent rural population of any state in the union. According to the government classification 83.1 per cent of the people are rural. We may be thankful that we do not have the city problem so acute as many states do. Mississippi also has the largest percentage of negroes of any state in the Union, South Carolina being a close second. A fraction over half the people in Mississippi are negroes, although the percentage of negroes has steadily declined for 30 years. Another thing brought out by Dr. Alldredge is that there are more Baptists in Mississippi than all other denominations combined. There are 451,467 Baptists, white and black, and 349,042 of all other faiths. This was according to the 1926 census. Methodists have about half the number that Baptists have; Roman Catholics about one-fourteenth as many; Presbyterians one-fifteenth; Cambellites one-thirtieth; Episcopalians one-fiftieth. More than half the Baptists in Mississippi are negroes, who number 275,000 while white Baptists number 265,000. These last figures are down to 1937.

Brother W. O. Carter is now located at DeSoto where he serves a group of nearby churches.

Virginia has a state "liquor control law," and the number of imebriates treated in 1937 were 88 per cent more than in 1933.

Southern Methodists meet this week in Birmingham, Ala., to say the last word as to union with Northern Methodists and Protestant Methodists.

We know very little of Vice-President Garner, but when he turned down an offer of \$1,500 for a fifteen minute radio talk, saying "The office of the vice-presidency is not for sale," we lifted our hat to him.

State Evangelists D. Wade Smith and M. E. Perry will be with the Morton Church in a revival meeting April 27-May 8. The church is making good preparation and is hopeful of a gracious meeting.

Lambert: Pastor R. W. Porter of Lambert is greatly encouraged with the outlook at Lambert. Additions every Sunday since January and seven in the last two Sundays is sufficient reason. (Note they have the E. F. plan—A. L. G.)

Pastor J. B. Smith of Ackerman reports 98 present at the opening of their vacation Bible school and others expected. He preached the commencement sermon for the high schools at Chester, Longview, Ellison in Winston County, and made the address at Bywy.

Roundaway church in Sunflower County reports the largest Sunday school attendance in the history of the school, 136. The same is true of the B. T. U. attendance, 120. Rev. Clyde Hankins is the beloved pastor. Miss Flossie Jenkins, Sunday school secretary. (Note: they get the Record.—A. L. G.)

In proportion to church membership Mississippi Baptists had a smaller number of baptisms than any state in the Southern Baptist Convention except Alabama, Georgia and Virginia. There was in our state one baptism for every 25.17 members, according to the latest figures given out by Dr. E. P. Alldredge.

Temperance in the Bible sense is self-control. Surely no man is preserving self-control when he takes in his stomach that which "steals his brains away." A man is not exercising self-control when he turns the reins over to some other power or influence which becomes the determining factor in which he does after that.

Of the 1,535 white Baptist churches in Mississippi, there were 354 churches in which no one was baptized in 1936. Dr. Alldredge says this record is better than that of the average state. In that same year there were 144 churches in the state that baptized only one person. Only one church in the state baptized more than 100.

Among the many who participated in the city-wide Baptist evangelistic campaign recently in Atlanta was Dr. Zeno Wall of Shelby, N. C., who preached at Kirkwood church where 96 were added to the church. It is estimated that in all the churches there were 1,800 additions. Dr. Wall begins his meeting in Shelby May 15, assisted by Dr. W. F. Powell of Nashville.

A liberal clergyman of Memphis writing to the Christian Century says that Presbyterians in Tennessee have lost their fight in the courts to preserve the orthodoxy of the Southwestern University in Memphis, and that Southern orthodoxy will less and less dominate the curriculum; that eventually the school may be as liberal as Yale and Harvard. It is predicted that the university will some day become the property of the city of Memphis.

The American Tract Society of New York offered a prize for the best tracts submitted for publication. The winning tracts were, first prize for "Saved To Serve," by Mrs. Lillian M. Robinson, Chicago, \$100 cash and gold medal; second prize for "I Am A Sinner," by Mrs. Adeline Webb, Philadelphia, \$50; third prize for "What Is Right With The Church," by Rev. Alfred G. Walton, Brooklyn, \$25. These with ten others which received honorable mention will be published about May 15. Over 500 manuscripts were submitted.

Dr. L. E. Barton of Alabama recently preached in a meeting with Pastor J. S. Deaton at Salem, Mo. There were many professions of faith.

C. M. Nolen, for 25 years a minister in the Protestant Methodist Church, recently joined the Baptist church at Columbiana, Ala., and was ordained by a Baptist council.

There were 35 present at a reception which the Gooden Lake W. M. S. gave to the G. A.'s. Mrs. J. Patridge led a devotional service. Mrs. E. F. Johnson, president, welcomed the G. A.'s. There was a happy social meeting with refreshments. Miss Audria Kilpatrick spoke for the G. A.'s and Mrs. Lee Kilpatrick led a closing prayer.

The sap of spiritual life in the churches of Europe crystalized during the middle ages in two things, great cathedrals and ecclesiastical organization. The tides of spiritual life have not been released to this day, except in such protests as were voiced by Luther, Knox and Wesley. And even their ministry cooled and petrified. One of the signs today of spiritual decadence is the desire for great ecclesiastical union.

Some time ago The Christian Index of Georgia expressed the opinion that Southern Baptists should own a radio broadcasting station, or buy time on one already in operation. The Word and Way of the fourteenth gives at length the editor's reasons for opposing such a move. Principally the reasons are that evangelizing is the business of the churches, and that the field for publicity agents is crowded already.

Friendship church, Lincoln County, is marching on this year under the leadership of Rev. Lemuel E. Smith. We have four preaching services per month and prayer circles meet in the various homes of the community each Wednesday night. The W. M. U. is a very wide-awake branch of the church. The cooperative system has recently been established here, and much good is expected from the year's work.—Member.

The board of trustees of the Mississippi Baptist Orphanage will name one of the new buildings to be erected a memorial to Mrs. Julia Johnson Lipsey, who recently passed to her heavenly reward. She was the wife of Dr. P. I. Lipsey, editor of the Baptist Record, the denominational paper of that state. Through the years she rendered a great service to the orphans in the home.—Baptist Standard.

The Baptist Message speaking of the superstitious performances at Rome during "holy week" quotes this from the Associated Press: "Relics connected with the Passion were shown to the faithful today. At St. Peter's they included objects said to be a splinter from the Cross, the veil of Veronica, the lance with which Christ's side was pierced and a piece of the sponge which was placed to His lips as He was on the Cross." And adds, "How the Roman Catholic church retains the respect of the intelligent people of the world is a mystery to us."

The thirty-first commencement of the Southwestern Seminary will be held May 2-6. The summer school will open May 30. Among those graduating are Lemuel T. Fagan of Mississippi with the Bachelor of Theology degree, and Ray F. Koonce of Mississippi with the Master of Religious Education degree. Mr. Koonce will be speaker for his class at the commencement exercises. Invited speakers at commencement are Dr. J. R. Grant, long time president of Ouachita College, and Mrs. Berta K. Spooner, W. M. U. secretary of Oklahoma. The exercises begin with a recital by the school of music rendering the oratorio of Elijah, and close with Dr. Grant's address. The graduating class has 20 from Texas, 11 from Oklahoma, four from Arkansas, three from Alabama, two each from Mississippi, Missouri, Colorado, North Carolina and Brazil; one each from South Carolina, Louisiana, Georgia, Tennessee and Michigan. There is one taking the Doctor's degree, 35 the Master's. The summer school and the Texas Evangelistic Conference begin at the same time.

THE LAYMEN ORGANIZED

L. G. Gates, Pastor

All our lives we have heard about the possibility of organized laymen.

In Jones County the possibility has become a realization. Some months ago a dozen or more men met for a six o'clock breakfast at the Dorris Coffee shop. Mr. Harry Smallwood was made president of the county movement. Much enthusiasm was shown, eight brotherhoods have been organized. The life of the churches has been quickened as the pulse beats are felt in every department of church life. The First Baptist Church now has an enrollment of 65 men, meeting each Monday evening with an average attendance of forty-five, studying missions as outlined by the Brotherhood Quarterly. What can be done by the Brotherhood was reflected in the attendance of the County-wide Sunday School Training Course, recently held with our church in which the average attendance was 397. Each quarter there is a rally, the next one is to be held with the Ellisville Baptist Church April 22, where we hope to have 300 present. This movement is helping us to solve many problems and to utilize the man power of our church.

—O—

THE JONES COUNTY BROTHERHOODS

By E. D. Hurst

—O—

Eight Baptist churches of Jones County have Brotherhoods — organized man-power of the church in action—and are at work as individual church units and cooperating with each other in the Jones County Association to enlist the churches and get-going an awakening in the church and Christian program of Southern Baptists. These units are proving a new force for the pastors in the entire church and mission work, and are the potential power for a Christian educational and evangelistic movement in Baptist ranks.

Each local Brotherhood has a convenient number of groups or units of its membership and each unit has a definite program on the schedule and accepts particular assignments for general work in the church and the association. The men respond to this work with interest and enthusiasm and the program is going over.

Recently the men accepted enlistment work for the Jones County Sunday school study course attendance and as a result had the largest and most complete week of work—and that in spite of a week of rain—that has been in any church in the state. More than 400 came day by day and 397 took the work. Now the men are visiting the rural churches with the moderator of the association to set the pace for daily vacation Bible schools in the rural churches this summer. The thing will be done. The men are concerned about their own church work and Sunday schools and are ready to carry the program and help establish the work throughout the county.

Without an organized work for the MEN of the church the man-power of the Christian churches will not be utilized. The church that moves ahead now will have to give employment to her men. If the pastors will lead, or let the men lead, the work will move forward. A few interested men with a live pastor will start the program. Mississippi Baptist churches need to put their men to work! They are willing to do the job.

—BR—

Pastor J. S. Dodge had Rev. W. A. McComb with him in a meeting at Grace Church, Gulfport, April 11-20.

The degree of Doctor of Divinity was recently conferred by Oklahoma Baptist University on Rev. R. C. Miller, pastor at Durant, Okla.

Pastor E. C. Farr preached this spring in the meeting at Carrollton, as he did last year, for one week. There were seven additions.

Under the direction of Evangelist R. Q. Leavell, all the Birmingham Baptist churches began an evangelistic campaign April 17. Dr. W. B. Riley of Minneapolis is preaching at First Church of which Dr. J. L. Slaughter is pastor.

THE LOGICAL RESULT

(Biblical Recorder)

—O—

(Special Cable to the New York Times)—London, January 21.—Plans for one great united Protestant Church of England in which Anglicans and Nonconformists would become members of one "visible society" were issued by religious leaders tonight.

Many years of discussion have gone into the formation of proposals, which concern the Anglicans, the Methodists, the Baptists, the Congregationalists, the Presbyterians, and the Society of Friends.

—O—

This action has been portended for some months by certain articles in the British Weekly, but few had suspected that it would come so soon. It is the logical result predicted by Vedder, a half century ago. It is not yet carried out as planned, but the promoters of the union are doubtless well assured of the success of what they have so carefully worked out. Of course certain sops have to be thrown to some of the Nonconformist bodies; they are soothed with the declaration that "the proposed unity would mean small change in the modes of worship." But there is no concealing the basic principle that "Bishops of the Church of England would be accepted as bishops of the united church." In other words, if this union is consummated, the Baptists of England will find themselves ruled by bishops of the Church of England and allowed to have no preachers in their pulpits except those ordained by the Anglican bishops. All this on the supposition that the Baptist churches of England can be delivered bound hand and foot to the proposed union—which we doubt.

It is hardly worth while to ask how did it all come about that the half million Baptists of England are to become a part of the Established Church with its system of episcopacy. It started when early in the nineteenth century Robert Hall led the English Baptists to "open communion," even to the extent of admitting unbaptized persons to the Lord's Supper in Baptist churches. Then followed "mixed" churches, to which unbaptized persons were admitted in full membership. Now, as many of the Baptist churches of England as will enter the proposed union will become a part of the Church of England; and if the Romanizing party in the Church of England gains the ascendent, as they threatened to do a few years ago, and take the Church of England back to Rome, we may have the sorry spectacle of seeing churches once called Baptist ruled by popes and cardinals with their pulpits turned into altars for the celebration of the mass.

It all started with "open communion." As they no longer have any distinctive principles, it is only logical that the Baptists of England should become a part of a church that does have tenets for which it is willing to fight; and one of these tenets of the Church of England is that of ordaining bishops for all churches connected with it. We should have mentioned above that there is another tenet of this Church of England which is to be carried over in the proposed union, to wit, all church members must be baptized; this will mean that the Quakers who go into the union must accept baptism—baptism in the sense used by the Church of England, infant baptism, and not necessarily believers' baptism by immersion.

Let the fate of the English Baptists be a warning for us. "Open communion"—which in reality is abandonment of believers baptism by immersion—is the first step towards the dissolution of Baptist churches.

—BR—

BAPTISTS AND THE ECUMENICAL MOVEMENT

—O—

Rev. Gilbert Laws, an English Baptist minister who attended the Oxford and Edinburgh Conferences, is thus quoted in the Baptist Times of London and other papers:

"It is not possible to envisage any united church which is not based on infant baptism as the normal and standard pattern of the ordinance. Believers' baptism would be a tolerated excep-

tion to the standard practice. It is not hard to foresee what would happen. The firm believers in Scriptural baptism would pass away in course of time, and the testimony would be lost.

"It is not possible to envisage any united church in which episcopacy will not be firmly and centrally fixed. It is always said that other elements—presbyterial and congregational—must be combined with episcopacy, and no doubt in the church which is looked for, episcopacy would not be the old prelacy of the past. But with every modification and every allowance of this kind, it remains, and must remain, that the future church will be an episcopal church."

—BR—

BRITISH BAPTISTS AND CHURCH UNION

Dr. J. H. Rushbrooke, Secretary Baptist

World Alliance

—O—

The following statement should dispel the perplexity which has arisen owing to a report that British Baptists contemplate entering into a union including the Anglican Church and paedobaptist Free Churches.

On Tuesday, March 8th, the Council of the Baptist Union expressed itself decisively in the following resolution:

"That the members of the Council of the Baptist Union of Great Britain and Ireland cannot, in consistency with the beliefs of Baptists as to the nature of the Church, the ministry of the Word, and the Ordinances of the Gospel, which beliefs they hold as a sacred trust,

"(1) Recognize infant baptism as an alternative to believers' baptism,

"(2) Admit the necessity of episcopacy, either as a method of government, or as a means of imparting validity to the ministry, or

"(3) Accept a sacerdotal interpretation of the pastoral office.

"The Council are therefore compelled to state that organic unity on the basis of the 'Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England' is not possible for Baptists."

—BR—

"BAPTISTS AND THE ECUMENICAL MOVEMENT"

—O—

One welcome result of the recent movement to bring British Baptists into a united church has been that it has brought out in all clearness the essential differences between the doctrines of Baptists and those of other communions. Coming face to face with what church union would mean, the British Baptists have rejected it. In a resolution published under the name of Dr. J. H. Rushbrooke, secretary of the Baptist World Alliance, the Council of the Baptist Union of Great Britain and Ireland, said, on March 8, that they could not abandon "Baptist beliefs on the nature of the church, the ministry of the Word, and the ordinances of the Gospel, which beliefs they hold as a sacred trust," and go into a general church in which they would be expected "(1) to recognize infant baptism as an alternative to believers' baptism, (2) admit the necessity of Episcopacy, either as a method of government, or as a means of imparting validity to the ministry, or (3) accept a sacerdotal interpretation of the pastoral office," and accordingly they will stay out of the proposed "reunion."

Good for the English Baptists! They really do have convictions and are standing for them. If they will go all the way and refuse longer to "recognize infant baptism as an alternative to believers' baptism" when they come to celebrate the Lord's Supper, they will command the respect of the other Christians of England, and, we venture the assertion, again become a growing instead of a waning body of Christians. The stand for New Testament truth wins men.—Biblical Recorder.

—BR—

Hazlehurst church plans for revival meeting beginning July 10, with Dr. S. E. Tull preaching.

EDITORIALS

THE REACH OF YOUR PRAYERS

The height of a building is dependent in some measure at least on the breadth and the depth of its foundation. If this principle holds true in our praying, how high do your prayers go? We believe this condition holds true in praying, for the Bible teaches us that we are to ask in accordance with His will, and in the name of Jesus. We want our prayers to ascend to heaven. But do they? If their height is in proportion to their breadth, if they reach no higher up than they extend laterally, then some of them never get to heaven.

It is well to study prayers, not with any desire to find fault, but to learn how to pray, and maybe how not to pray. It is hardly possible for one to attend public worship and take any worthy part in it without taking notice of what people pray for. We believe there is no surer index to the content and extent of ones Christian experience than his praying. One will do well to keep a watch on his own praying, and he may learn from hearing other people pray. The depth of one's Christian experience is revealed in his praying. And it is not speaking critically to say that the height to which our supplications go depends in part at least on the depth of our Christian experience.

But we are thinking now specially of the breadth of our prayers. How much geographically, how many people are included as objects of your intercession? What is the lateral reach of your prayers? Again, we have no desire to be critical; God forbid. But if we have to answer our own question, we must bear witness that most of the prayers we hear do not go outside the comparatively small group of people present at any worship hour. We believe it is safe to say that not one prayer in ten that we hear includes any objects outside those present, and possibly some sick person connected with those present.

Not one prayer in a hundred that we hear in a Baptist church mentions the president or governor or any civil officer. And yet God commanded us to pray for them. Not one prayer in a thousand in a Baptist church makes mention of the people who are carrying the denominational burdens, those who are some times called our leaders. Very few prayers ever mention a missionary. Very few refer to those on the mission field who are undergoing hardships. We almost never hear outside a college community any prayer for our colleges; and those that do mention only the schools in their own locality.

Paul says, "Praying at all times with all prayer, for all saints." For all saints. Are we not falling sinfully short in this matter. If our prayers go no higher up than they reach out, then most of them never get to heaven. Many of our prayers are like withered boughs on a tree. They bear no fruit. The wide world is our field for intercession. How far have we traveled in our prayers?

Again Paul says, "For I would have you know how greatly I strive (in prayer) for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God even Christ, in whom are all the treasures of wisdom and knowledge hidden."

Representative Smith, a Democratic Congressman from Oklahoma, proposes an amendment to prohibit drunkenness. We do not know what his plan is, but it is mighty hard to pour liquid into a jug and command the jug not to get full. He says in justification of his proposal that the administration had either forgotten or disregarded its twin promise to further the cause of sobriety and to protect dry states. He declared present conditions are intolerable.

WHERE IS THY FAITH?

This is a day of discovery and utilizing of our natural resources. It is a day of long overdue, and is worthy of the attention of all scientists and men of good will. But our natural resources yet unused, we are persuaded, are as nothing in comparison with the spiritual resources which are available for all Christian people. With what hunger of soul do we need to give ourselves now to bring into daily practical and personal use the untapped fountains of spiritual power which have been provided for us in the teachings and work of our Lord Jesus Christ!

The scriptures are full and rich in their revelation of the possibilities for Christians of our day and every day. They are so abundant that they seem to stupify us by their magnitude rather than challenge us by what they offer. When we read them, we think, "Can it be possible?" And God's answer comes back, "All things are possible to him that believeth." Paul had to pray for his readers, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of revelation in the knowledge of him, having the eyes of your heart enlightened that ye may know . . . What is the exceeding greatness of his power to usward who believe." That is needed if we ever know. We need the spirit of wisdom and revelation.

The man who would take the word of God as to the possibilities for a Christian today would be looked upon as a dreamer, possibly a fanatic, certainly a "mystic." But why shouldn't we? Why can't we? Why don't we? Did not Jesus say, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name that will I do." We suggest one more convention, one of people who are willing to test out the promises and the power of God.

But lacking such a convention of people, or possibly in preparation for it, it is possible for us to have an assembly of scripture promises and teaching about the possibilities of Christian people. It ought at least to open our eyes to set them before us in some way. Suppose we were to take literally the words of the great apostle to the Gentiles: "I can do all things in Christ who strengtheneth me." "In Him dwelleth all the fulness of the godhead bodily. And in Him ye are made full." "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape." "Now unto Him who is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us." "And my God shall supply every need of yours according to his riches in glory in Christ Jesus." "And God is able to make all grace abound unto you; that ye having always all sufficiency in everything, may abound unto every good work." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly realms in Christ." How we do need to join in Paul's prayer for ourselves and for others, that we "may be able to apprehend with all saints what is the length and breadth, and height and depth, and to know the love of Christ which passeth knowledge, that we may be filled unto all the fulness of God."

Are we not living in comparative poverty when God meant for us to be rich? Jesus said of the Holy Spirit, "He shall take of mine and shall declare it unto you. All things whatsoever the Father hath are mine; therefore said I, that he taketh of mine, and shall declare it unto you." It is still true, true as the old Book, true as the voice of God, "No good thing will he withhold from them that walk uprightly."

Open my eyes, that I may see
Glimpses of truth Thou has for me;
Place in my hands the wonderful key
That shall unclasp and set me free.

DO WE BELIEVE GOD?

One in high position in this country has said recently that one-third of the people in America are not sufficiently nourished or properly clothed. We do not know how this was figured out, but it must be near enough to the truth to make it clear that conditions are sufficiently distressing. That they are bad is evidenced by the request of the President that Congress appropriate nearly five billion dollars for relief and to help business get on its feet. There may be and is difference of opinion as to what is the best way to handle the situation; there may be difference of opinion as to the causes behind it; but there is general agreement that things are in a very unsatisfactory way.

This is a good time to get our Bibles down and give them a careful and thorough reading. The Bible is not a book written for one age but for all ages. It goes straight to the causes of things and it does not leave us in the dark as to the cure; it shows us the way out. There are people to be sure who think of it as an outmoded document, for there are people who do not take God into consideration in their plans of life, or in searching out causes and effects. Thank God this is not true of all.

There is no sense in ignoring God, and it is utter folly to seek to defy him when we are under his discipline. "My Son, despise not thou the chastening of the Lord." When Isaiah in the ninth chapter of his prophecy is telling of the extension of Christ's kingdom in the world, he says it is to be established "with judgment and with justice." And when we ignore this God calls us to account. He anticipated that under the discipline of God necessary to attain this some people would be hardened and answer God defiantly. They "say in the pride and stoutness of their hearts, 'The bricks are fallen down, but we will build with hewn stones: the sycamore are cut down, but we will change them into cedars.' They organize Reconstruction Finance Corporations, and W.P.A.'s and start spending and lending to force recovery."

* God's answer to them is "The Syrians before and the Philistines behind shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still. For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed."

There is a verse often used by the preachers as a prescription for a revival, and it is a good one; but the truth of it is that it was primarily meant for the cure of material and financial depression. We give it here with its connection, 2 Chronicles 7:13-14: "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.

National Blue Mountain Student Alumnae Association convenes at Blue Mountain May 6-7. Mrs. J. B. Black, president. President L. T. Lowrey will receive the portrait of former President W. T. Lowrey, given by the class of 1917, painted by Karl Wolfe of Jackson. Address by Dr. Martha Crompton Hardy of Chicago. Luncheon at the close, presided over by Mrs. W. H. Anderson of Booneville.

Convention Board Department

R. B. GUNTER, *Cor. Sec'y.*

BOARD MEMBERS

Following the instruction of the Baptist State Convention Board, receipts for the first quarter of this year were published in the Baptist Record in the last two issues. In these receipts we listed first the Cooperative Program gifts, second, specials and third Five Thousand Club receipts. By studying the receipts it was discovered that 19 State Board members belonged to churches which did not send in any contributions for the Cooperative Program for the first quarter of this year.

This failure may be due to an oversight on the part of church treasurers. It may be that contributions came in after the first of April and could not be counted in the first quarter. It is certainly to be desired that no Board member would be willing for a whole quarter to pass without his church making a contribution to the Cooperative work, for the Board members in their last session voted an appropriation of \$35,000.00 for State Mission work during 1938, and the State Board in carrying out this program is almost absolutely dependent upon 25% of Cooperative Program receipts until about October of this year when the missionary societies will make an offering to State Missions.

Another thing to be remembered is that these State Mission appropriations have to be paid out from the beginning of January throughout the entire year. The monthly expenditures amount to approximately \$3,000.00. These 19 Board members represent 19 district associations, or nearly two-sevenths of the members of associations in the state.

Evidently this was not intentional neglect, but a failure to realize that the Board must have money every month; in fact, every day if it does what the Board ordered to be done. It must be true also that no Board member would want to vote appropriations which he did not help to pay. So, it should be emphasized again that this must evidently have been an unintentional oversight. This too should be remembered, that it is not too late to correct an error.

BOND REFUNDING

At this writing, there remain \$60,000.00 worth of the \$545,000.00 worth of refunding bonds yet to be exchanged. And at least \$44,000.00 of the outstanding bonds are in the city of Hattiesburg. If the holders of these bonds would exchange them, there would be left only \$16,000.00, and we have the promise of \$4,000.00 of this amount about the first of May, which would leave only \$12,000.00 worth.

All Five Thousand Club members and all church members should bear in mind that on June 1st this year the semi-annual interest will be due. We have hopes of paying this interest on time. We should have \$7,500.00 worth of principal so as to But in addition to having the interest ready we be ready for the maturities December 1st.

Already some of the refunding bonds have sold at par. As soon as the refunding plan shall have been completed, it should not be difficult for those who desire to sell at par, for it is not easy to find a good 6% bond.

MARCH GIFTS TO SOUTHWIDE OBJECTS

For the month of March the Baptist Convention Board sent to Nashville for Home and Foreign Missions the sum of \$5,159.86. This was designated money. In addition to this amount, we sent \$3,575.64 of distributable funds. Foreign Missions received \$1,691.28 of this amount and Home Missions \$789.26. Other participating interests received the remainder. The Hundred Thousand Club received \$888.76, all of which went for the payment of indebtedness of the

Southern Baptist Convention. The total amount sent for Southwide interests from March receipts was \$9,624.26. This is for the information of those who seem to think that 40% from the Cooperative Program to Southwide interests is not enough. You will find that throughout the year Southwide interests received more than 50% of the total gifts.

STATE MISSION WORK MINIMIZED

One of the Arkansas evangelists closed a meeting in West Helena with 70 additions to the church. Another missionary of the Arkansas Board in a run-down church added 55 members to the church in a meeting. Another one of the Board's missionaries has just closed a meeting with 40 additions.

One of the Mississippi Board's evangelists has just closed a meeting with 33 additions. Just prior to this meeting he closed a meeting in Natchez with 93 additions.

One of Louisiana State Board's missionaries led a Frenchman to the acceptance of Christ as Saviour. This Frenchman is now pastor of a church in France. This is a case of foreign missions being a result of state missions.

No one intentionally minimizes State Mission work. State Mission work is not great in the minds of many people because of the emphasis which is put on Home and Foreign Missions. Each division is a part of one great program. It was the decision of the state secretaries in their last annual meeting that more publicity should be given to State Mission work in order that our people everywhere might know of its significance. The brief results given above serve as an index to the character of work which is being accomplished through the efforts of State Mission Boards.

THE FAR REACH OF STATE MISSIONS

The Triennial Convention of the United States of America sent Reverend James A. Raynaldson to New Orleans in 1816 to preach. He was the representative of this convention for one year. He then became representative of the Mississippi Society for Baptist Missions, continuing his preaching in the city of New Orleans. He preached about two years under the auspices of the Mississippi Society for Baptist Missions in what was called the "Paulding Long Room" which was furnished by a Baptist who moved from New York to New Orleans. He organized a church of a few Baptists who had moved to the city from other sections. He had to give up the work because of failing health and the church went down.

But Benjamin Davis, who had been appointed by the Mississippi Society for Baptist Missions, took up Raynaldson's work and the church was revived, having a membership consisting of 16 white members and 32 Negroes. This was in 1819, at which time the church was admitted into the Mississippi Baptist Association. It is believed that Davis baptized the first convert to the Baptist faith in the city of New Orleans in the river in front of the customs house. Davis left this work in 1821 and the church work in New Orleans continued in a semi-organized state until 1842 when Russell Holman and T. J. Fisher from Kentucky rallied the scattered Baptists and organized the "First Baptist Church" on December 28, 1843, with 10 members. This church continued to be commended to the churches of Mississippi by the Mississippi Baptist Convention for liberal aid. This convention was organized December 24, 1836, in Clear Creek Baptist Church at Washington, Miss.

Look at New Orleans today with her many Baptist churches and the Baptist Bible Institute and the New Orleans Baptist Hospital. "Giant oaks from little acorns grow." Mississippi Baptists planted some seed for the kingdom and like bread cast upon the waters the gathering season continues.

NOTICE TO TREASURERS

If there are church treasurers who have not sent in to the State Board office April contribu-

tions, they will render a distinct service by doing so as soon as this notice shall have been read. It is true that the month will not be out until Saturday the 30th, but April contributions will be in by the night of the 24th. Help us to make a good report to the Southern Baptist Convention which meets May 12th, and if the contributions are not in by the 30th, our report will not be as good as if treasurers respond promptly. We are running ahead this year. Let us maintain our Record.

LET'S GO

By A. L. GOODRICH, *Circulation Manager*

"Ask the People and They'll Subscribe"

GOING PLACES

Linwood Church—(Neshoba County)

Montie Davis is the pastor at Linwood which means they have a live well-organized church. There are 210 resident members and a house full of people were on hand for the afternoon service.

Prof. Troy Mohon is superintendent of the Sunday school.

Mrs. Davis recently led in the organization of a W.M.U. with Mrs. B. B. Mohon as president. One of their first acts was to stage a real pounding.

We presented the EVERY FAMILY plan and they adopted it. It must be good for over 200 churches are now on the honor roll.

Neshoba County subscribers are listed as follows: PHILADELPHIA CHURCH 209; Philadelphia R.F.D. 8; SPRING HILL CHURCH 46; Sardis Church 2; NESHOPA 18; Deemer 5; McDonald 6; County Line Church 3; Coldwater Church 8; MT. NELSON CHURCH 29.

Linwood High School

Prof. Carnie Smith, Mississippi College '32 is the superintendent and one man whispered to us that he was one of the best loved men in the community.

The cause of our visit was an invitation to preach the commencement sermon.

Troy Mohon, Mississippi College '36, is the boys' coach. Ten other teachers compose the teaching staff that dishes out knowledge to 356 students. One of their pet objects is a recently organized string band.

Forest

Dr. A. B. Wood who came from North Carolina to Forest has taken to Mississippi like a chicken to corn.

The Sunday school ranges about 200, preaching congregations often overflow the auditorium and the after prayer meeting inner circle prayer group continues to grow in numbers as well as power. To miss the hospitality of Dr. and Mrs. Wood is to miss all that the word hospitality means.

Scott County's subscribers are listed as follows: FOREST 129; Ludlow 1; Hillsboro 2; MORTON 93 and 2 F.R.D.; Oak Grove 6; Harperville 6; LAKE 50; PLEASANT RIDGE CHURCH 16.

Clarke Memorial College

We had a double invitation to Clarke Memorial College: to speak to the ministerial class about the EVERY FAMILY plan and to speak to the college prayer meeting.

The student body is made up of a fine earnest group of young people. A glance at the audience indicated that most if not all the students were present and the faculty was present 100%.

Newton County subscribers are on our list as follows: NEWTON 163 and 12 R.F.D.; Good Hope 1; Rock Branch 1; UNION 152; Little Rock 7; Conehatta 2; Lawrence 1; Hickory 9; Liberty 12; BETHEL 13; STRATTON 17; New IRELAND 27; Fellowship 10; Chunky 2; Decatur 25; Coldwater 1.

Madden:

When we heard that J. W. Burnett has moved to Madden, we knew the EVERY FAMILY plan would soon be adopted. We were not disappointed.

(Continued on page 8)

THE OXFORD GROUP MOVEMENT

Glen Eric Wiley

—o—

II. What Are the Methods of the Oxford Groups?

Their approach is very informal. They do not use church houses for their meetings, except when invited to give testimonies. They usually secure the use of a fine hotel or home, and have a house-party, to which they invite those whom they are trying to "change." Usually the house-party is in the home of a wealthy person who has joined the movement. This house-party lasts for several days, beginning with an effort to make each guest feel perfectly free and easy. Next, he is drawn out to confess his most intimate sins to one of the members of the group. Frequently sins of sex are confessed. This is called "sharing." The person is persuaded to make this confession, or share, by a very shrewd approach. After the Buchmanite has gained the newcomer's confidence, the Buchmanite draws his new friend aside, enters into a most intimate and confidential conversation, makes a confession of his own sins, then urges the newcomer to do likewise. Once this has been done, the newcomer feels much freer, and decides to "surrender his sins," and claims to have been "changed." He, in turn, becomes a "life-changer," as the group members are called.

This does not stand up when examined in the light of God's Word. Merely confessing our sins to another man is not going to bring about our salvation. We are "dead in trespasses and in sins" until we are born again through faith in the shed blood of Jesus Christ who died as our substitute on Calvary's cross. There is not a promise in the Bible that we will be forgiven and saved if we confess our sins. The old Testament does say: "He that confesseth and forsaketh his sin shall have mercy." But it does not say, "shall be saved." We read in the New Testament: "If we confess our sins, he is faithful and just to forgive us our sins," but that is addressed to Christians who have been saved already.

Besides all this, confessing to one another is not required by the Word of God, and, in fact, is distinctly forbidden in some cases. See Ephesians 5:3, 12. Besides all this, Dr. Stevenson, noted psychiatrist, says that one of the harmful features of Buchmanism is "emotional orgies dealing with sex, which might become almost a verbal form of sex perversion by 'sharing' with others."

I understand that twelve outstanding leaders in Oxford, England, in a public letter warn against the group. In it they include this "sharing" as one of the dangerous things in Buchmanism. It seems that the movement has become obnoxious in Oxford.

They boldly claim the leadership of the Holy Spirit, despite their affiliations. One of the strangest claims they make is that of the guidance of the Holy Spirit. This claim becomes increasingly strange when we find that their fellowship is made up of such a conglomerate of faiths. The book agency which sends out cards recommending the Oxford group books in the United States is none other than "The Union Theological Seminary Book Service" of New York City. This seminary is the hotbed of modernism. It denies the Bible as the Word of God; it denies the supernatural Christ—his virgin birth, his deity, his precious blood, and his physical resurrection. With such affiliations, how can the Buchmanites get guidance of the Holy Spirit?

And yet, the most attractive part of their program for religious people is the promise of guidance from the Holy Spirit. Their method is what they term the "quiet time." The early morning is used for it, and complete mental and physical relaxation is demanded. Then, with a pad of writing paper and pencil in hand, the Buchmanite will wait for divine guidance regarding what to do during the day.

This very thing is done in heathen lands by demon - possessed, demon - controlled heathen "priests." The Chinese for thousands of years have used the "Planchette" or "ouija board," as

a medium to get this kind of guidance. The demon-possessed spiritistic mediums do the same. They also relax physically and mentally, putting themselves, like the Buchmanites, into a passive state, waiting for messages. There is positively no difference between a spiritist and a Buchmanite in this respect. What a different picture a true believer presents who goes into the presence of the Lord in all humility, submissive to his will. Instead of holding in his hands a pad of writing paper, he holds his Bible. He opens it with a prayer for guidance. After reading and meditating, he goes on his knees and humbly asks the Lord to reveal his will, in every area of life.

And what ludicrous things we hear in regard to this guidance! A lady explained how she was guided to take a Fifth Avenue bus, and prompted to get off at a certain place where she saw a fur coat in the window reduced from one thousand dollars to three hundred. Another said she had bought a ticket to a theatrical show, but was guided to it to a friend, and instead she attended the house-party. Still worse is the following, told by one of their number. She says a three-year-old child received guidance from God, who said to him: "You must eat more porridge this morning." And a convert publicly testified that while seeking guidance she got the message "sausages", by which she realized that God wanted her to get sausages for dinner that day. Disgusting!

—BR—

NOT FAIRLY TREATED

—o—

The legislature has done nothing with a definite view of improving the status of Mississippi's colored population. Our negroes constitute our labor supply. They make up a large majority of our farm laborers, our cooks, our practical nurses, our plasterers, our brickmasons, etc. Our success as white people depends very large upon the energy and intelligence of our labor supply.

The negroes of Mississippi are humble and modest. They seldom come to the legislature with a request. And this time they have asked for only two small measures. They have asked for some facilities with which to train their teachers and leaders. They have asked for a home or a farm for their delinquent boys and girls. In each of these requests, proposals have been made to give to the state, without cost, land for the delinquent home, and school facilities for training teachers and leaders. But the legislature declines or neglects to grant even these small requests. Their only method of appeal to the white people of Mississippi is through their consciences. If the negroes cannot reach the white people through this method, they have no hope. The failure of the legislature to grant these two small requests must undoubtedly be very discouraging to them. Also, it must be difficult for us white people, who practically own the negroes body and soul, to soothe our conscience.

It is not yet too late to manifest common justice toward our negroes. At this writing it seems that final adjournment will be indefinitely delayed.

Gentlemen, give the negroes a square deal. This is no time to say "it doesn't matter," or use the subterfuges usually resorted to when the colored folks seek favor. As a matter of fact, they are not asking favor. They only want some semblance of a square deal and a fighting chance to improve the welfare of their race.

The eminently proper and decent thing to do is to give the negroes a training school for teachers and an institution for the salvage of their delinquent boys and girls.

—Jackson Daily News
April 1, 1938.

—BR—

Face forward! Remember, no hill is so steep in climbing as it seems in approaching; no burden is so heavy in bearing as it seems while lifting; no danger is so great in meeting as it seems while fearing; no way is so long as it seems when starting.—J. C. Massee.

SIMPLIFYING OUR ORGANIZATIONS

Dr. W. O. Carver

—o—

The Convention last year appointed a committee to report this year concerning methods by which it may be possible to reduce the number of our church organizations, eliminating overlapping and confusion.

So far as this problem exists for church and pastor, it is to be hoped our committee may find a satisfactory solution. In working toward this end, the objective should be, not perfection of organization in itself, but highest efficiency for achieving the proper result.

For fifty years, the W.M.U. has been our chief church agency for missionary education. They have developed a graded program of missionary education and organizations for carrying this forward. The records and statistics of organizations, membership, and finances all indicate continued and consistent growth in achieving the ends which we ought all to desire.

In working out any readjustment, the work which the Union has achieved and the work which it is now doing should have most careful and considerate recognition.

Missionary education cannot be made a mere minor item in some other system of organization and study. It will not be possible, in most cases, to crowd into a Sunday the necessary meetings of all the organizations and classes required for a comprehensive and efficient scheme of Christian training for all departments of the work of the Gospel. To undertake to comprehend three or more lines of training in one form of organization would destroy effectiveness. No organized class in a Sunday school could take the place of a missionary organization, for any grade of student, from Sunbeams all the way through the W.M.U. grandmothers. Any effort to simplify and unify at the cost of destroying organization and progress of W.M.U. would be to strike a vital blow at what is our most efficient agency for developing, interesting, and training the missionary spirit in our young people and women.

—BR—

At the meeting of the State Legislature recently adjourned, the state education department sought to have a bill passed which would provide training for negro school teachers. In some way the bill never got consideration. A splendid opportunity to do justice to the negroes and to render a great service to a large section of the people was allowed to pass unused. The property of Jackson College, a school long used for negroes was offered to the state without cost and free of debt. The college has fifty acres of ground adjoining the city of Jackson, with six good brick school buildings, the property valued at \$200,000 or more. The only appropriation asked from the state would have been about \$20,000 a year for operation. Fifty-five per cent of the educable children in Mississippi are negroes, and everybody knows that they are not being given a square deal in the matter of education. The easiest, best and most economical way to help them is by training their teachers and leaders. The state has five well equipped colleges for white people, and one little institution in one corner of the state which is being poorly supported, for negroes. We are glad to know that there are some influential members of the legislature who are determined to push this matter of fair education opportunity to the negroes. The conscience of our people will assert itself and demand that these people be given an opportunity for development. We can't keep half the people of Mississippi in ignorance and expect to prosper in any way. Blindness on this subject is suicide. We are Christians and must deal with this matter in the Spirit of Christ.

There are more Jews who are missionaries to Gentiles among Southern Baptists today, than there are Jew and Gentile missionaries to Jews. We know of only one missionary to Jews, but we know of several Jews who are preaching to Gentiles.

Mrs. Arthur Flake died Sunday, April 17, in Memphis. She was a native of Baldwin, Miss., and had shared in the great work which her husband had done through his long years as head of the Sunday School Administration department in Mississippi and in Nashville, Tenn.

Union Baptist Church, just east of Brookhaven, is making fine progress. From 17 in Sunday school last October they have grown to 122, under the leadership of Mr. W. L. White and Miss Clara Mae Edwards. The school is graded and two study courses have been held, using "Building a Standard School," and "Outlines of Bible Study." They are moving toward the standard. A school bus brings a good group. A piano and song books have been bought, the W. M. S. reorganized, a B. T. U. also, including B. A. U., Seniors, Juniors and Intermediates, total of 74 enrollment. Other study courses are planned. All are happy and enthusiastic. Report by Misses Edwards and Terry.

—BR—

LUKE THE FIRST CHRISTIAN HYMNOLOGIST

Ernest O. Sellers

—O—

That the beloved physician was also a musician, or at least had a high appreciation of music, is indicated by his recording, and he alone of the New Testament writers, the "Benedictus," or Song of Zacharias, "Blessed be the Lord God of Israel" (Lk. 2:68-80), a song so often heard in the morning services of the Episcopal churches.

It is Luke who alone has preserved for us two other songs, the "Magnificat," or song of Mary (Lk. 1:46-55) and the "Nunc Dimittis," or song of Simeon, "Lord now lettest Thou Thy servant depart in peace" (Lk. 2:29-32). Luke also has given us two songs recorded by the other evangelists, "Gloria in Excelsis" (Lk. 2:14), and the "Ave Maria" (Lk. 1:28-33).

What a contribution the evangelist has given the Christian world thus to put words daily upon the lips of myriads of the followers of Christ. Matthew's gospel indicates the ending of the Old Testament dispensation but Luke, at the outset of his record, by these songs, sets forth a kingdom of the spirit, a spring of life and joy, a mystery prophesied indeed and eternal but, in the appointed time, revealed to man.

"Luke, the beauty loving Greek, gave us what only he, with his opportunities of a 'perfect understanding of all things from the very first' could give. . . . They take absolutely the place of first importance in praise, the glorious culmination of ancient psalmody."—W. Douglas.

Luke's gospel begins with hymns and it ends with praises. (Lk. 24:53).

—The Baptist Bible Institute,
New Orleans, La.

—BR—

THE DOLLAR AND THE CENT

—O—

A big silver dollar and a little brown cent,
Rolling along together went.
Rolling along the smooth sidewalk,
When the dollar remarked, for dollars can talk:
"You poor little cent, you cheap little mite,
I am bigger and more than twice as bright.
I'm worth more than you a hundredfold;
And written on me in letters bold
Is the motto drawn from the pious creed:
'In God We Trust,' which they may read."
"Yes, I know," said the cent,
"I'm a cheap little mite, and I know
I'm not big, nor good, nor bright,
And yet," said the cent, with a meek little sigh,
"You don't go to church as often as I."
—Author Unknown.



NEW SEMI-DORMITORY COTTAGE, BAPTIST ORPHANAGE, CARING FOR CHILDREN FROM 2 TO 8 YEARS OF AGE—OCCUPIED AND PAID FOR.

THE RIGHTS OF CHILDREN

—O—

Children are here without their consent. Those who bring them into the world owe them certain things which any reasonable conception of honor demands should be given them.

A child has a right to love. Its little heart responds to love and its very life is love during the months when it cannot reason, but only feels emotionally. Cruelty to a little child is the wickedest of all cruelty. No amount of fatigue, or impatience, or even suffering can excuse mistreating a little child. It has the God-given right to be treated not only kindly but affectionately. It will have knocks and sorrow all too soon. Make its little being to glow with love while it is coming out of the land of wonder into the world of experience and knowledge.

A child has a right to a home. It may be a rented home but it should have all in it which the word "home" means. Some of the noblest men and women in this world strive to the utmost to have homes for their children. We have seen cases which have filled us with greatest admiration. How they toiled to provide a real home for their children. God bless every such toiler in all the world!

A child has the right to be started in life worthily, with clean, high ideals. Human beings live out their ideals and every child has the right to those ideals which are noble and will lead to right paths.

—Baptist Standard.

—BR—

It is the plan of the Board of Trustees and management of the Orphanage to erect six new cottages to accommodate from 30 to 36 children each; conversion of present superintendent's home into a dormitory cottage to accommodate 30 children; a new superintendent's home; a new dining-hall-chapel building which will also include administrative offices; repairs and improvements on school building; new power plant and laundry; and a new dairy barn. Some \$150,000 will be needed to carry out this building program. The buildings will be erected as quickly as the funds are received as there will be no building completed until such time as the money is on hand. There will be no debt. It is strictly to be done on the PAY AS YOU BUILD PLAN.

The first building has been completed, paid for and occupied by the small boys and girls from two to eight years of age. The lowest contract price, including architect's fee amounted to \$17,218.01, whereas the building actually cost \$15,687.08 after contributions by architect, contractors, and sub-contractors had been made. A difference or saving of \$1,530.93. This building was paid for out of an accumulation of funds

from current support by an economic administration over a period of the past two years. There has been a decrease in salary schedule of \$2,040.00 per year or \$170.00 per month. This has been largely in administrative office as the same salary for other workers is maintained. Too, one or two departments that the present administration did not think necessary to carry on the work in an efficient manner have been discontinued. Other expenses have been kept at a minimum but at the same time the children have been well supplied with food, clothing and other necessities for their happiness and health.

The Orphanage administered to 420 children the past year. This does not mean that the enrollment was this large as 127 children were placed in homes, 117 received and 176 enrolled. No children have been refused admittance.

The building program for raising funds for the new buildings was started on January 1, 1938. Up to this time the amount in actual cash is \$6,246.84. This does not include pledges.

The superintendent's home is nearing completion. This is a one story brick home and will also include office space until such time as the administration building is completed. The present home used by the superintendent is a two story brick home, containing twelve rooms. This building with a few additional bath fixtures will make an ideal home for our senior girls. This will enable us to move all the children out of the dangerous buildings with the exception of the junior and intermediate girls. A new building for these children will be our next project. It is estimated that the cost of same will be approximately \$17,000.00. As to just how quickly this building can be erected will depend largely upon your MOTHER'S DAY OFFERING.

—BR—

Every once in so often it becomes necessary for an editor to say that all articles sent to the paper where the writer does not give the editor his name are thrown into the waste basket.

Rev. Robt. Haynie, pastor at Durant, was taken to Memphis last week for a serious operation at the Baptist Hospital. We haven't heard the outcome, but his friends are hopeful of a speedy recovery.

To honor Dr. W. W. Hamilton for his ten years service as president of the Baptist Bible Institute, many friends in New Orleans are giving him a dinner on the twenty-fifth at which tributes will be paid him by representatives of various groups. And during the commencement exercises a place has been provided for testimonials to be given by those who delight to honor one who is greatly loved.

W. M. U. Page

We are grieved to announce the home-going of Mrs. Maude R. McLure April 8th in Columbus, Ga. She was the beloved principal of our W.M.U. Training School from 1907 to 1923, and she has prepared our prayer Calendar for Royal Service a number of years. We will have a tribute to her by Miss Littlejohn next week.

The picture of those participating in the sixtieth anniversary at our State W.M.U. Convention may be purchased from Bryan's Studio, New Albany, Miss., unmounted 20¢ and mounted 30¢. Send your order to the above address.

The convention is over, but many of us are still on the mountain top feasting. A good steward however never hoards or enjoys selfishly that which he has received. It is his only to give out. So I trust all are being true stewards with the inspiration and knowledge that they gained at the wonderful convention last week. And that as you pour out your own heart others may receive and overflow with the "living water."

We had a beautiful display of posters, scrap-books and playlets. The scrap books were good, and the playlets were fine. The following received first and second places:

Posters:

First place: Alcorn County—"The Good Steward's Little Ships."

Second place: Vicksburg—"The Earth is the Lord's and the Fullness Thereof."

Scrap Books:

First Place: Indianola.

Second Place: Newton.

Playlets:

First Place: "Stewardship of Talents"—Newton.

Second Place: "Stewardship Playlet"—Hickory, Newton County.

—Mrs. Galla Paxton, Stewardship Chm.

Welcome To Richmond!—Unusual Feature

Richmond is planning a unique feature for the Golden Jubilee Celebration in May—an attraction which has never before been offered. We are hoping that our guests will avail themselves of the unusual privilege which will be theirs in attending the "Missionary Breakfasts" on Wednesday morning, May 11th, from eight to ten-thirty. A host of S. B. C. home and foreign missionaries and several internationals join with your Richmond hostesses in inviting you to take breakfast with them on that morning. We should like to say to you that these breakfast tickets are free, but this is not our privilege. Tickets will be 75¢ each, but included in the ticket will be the privilege of hearing, meeting personally and talking with many missionary friends, examining many curios peculiar to the country which you select—and, of course your breakfast.

Tickets will be on sale at a special booth from Saturday, May 7th, through Tuesday evening, May 10th—that is, if they are not all sold before that hour. There will be only one thousand four hundred tickets issued and only one thousand four hundred breakfasts prepared in the rooms dedicated to "Missions" that morning. Choose your country, choose your missionaries, buy your tickets promptly and enjoy one of the most unique features of our Golden Jubilee gathering in Richmond.—Mrs. George W. McDaniel, Publicity chairman.

May 8, 1938—Woman's Missionary Union Golden Jubilee Sunday

In a Dresden art gallery may be found a silver-shelled egg. The silver is burnished and decorated. The touch of a secret spring bursts the shell to disclose a golden chicken; another

secret touch and the chicken opens its breast to exhibit a crown of gems; yet another touch will open the crown, and there nestling in sparkling glory is seen a diamond ring which outranks all its coverings in beauty and value. "So," says the writer who tells this interesting story, "opens the life whose culture and inspiration are obedient to the Christ."

The secret spring which has opened the organization of Woman's Missionary Union to ever increasing usefulness has not been its organization, although that is almost perfect in that it keeps a clear passage-way between officers and workers; not only may plans pass from those who make them to those who promote them, but equally those in the ranks to pass to and be used by the program makers. So all plans and programs are the result of the best thinking of leader and follower because of complete organization.

The secret spring is not in the methods used, although these are the best that forward looking, trained workers can devise. It is not in the program, although the program is the challenging Southern Baptist program of healing, teaching and preaching in sixteen foreign countries and the homeland. The secret spring is found in the CHIEF AIMS of Woman's Missionary Union.

Those women of vision who formulated and perfected this organization for Southern Baptist women knew that it could grow and be worthy of the blessings of God upon it only as the women and young people who promoted it lived close to the Lord that they might know His will for them and their organization, and knowing that will follow it.

Why does Woman's Missionary Union exist as an organization? How does Woman's Missionary Union grow as an organization? How do its members develop as Christians? The why is answered in the purpose of the organization as set forth when the organization was established—"To stimulate the missionary spirit and the grace of giving among the women and young people of the churches." The how is answered by the Chief Aims of Woman's Missionary Union.

Woman's Missionary Union has been blessed of God because a Chief Aim is—

Prayer. We believe that individually we can know God's will for us and our work only through accepting His invitation—"Pray ye. We believe that unitedly we can rely upon His promise—"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven."

Woman's Missionary Union has grown because a Chief Aim is—

Enlistment. That some progress in enlistment has been made is evidenced by the growth from a small number of women in 1888 to more than a half million in 1937. That much remains to be done is apparent in the figures of all Southern Baptist statisticians.

Woman's Missionary Union has grown because a Chief Aim is—

Study. Woman's knowledge of the mission fields both at home and abroad, gained through an intensive study of them, is largely responsible for her interest in and gifts to the missionary program.

Woman's Missionary Union has grown because a Chief Aim is—

Personal Service. Personal Service is listed fourth, but it is first in importance. If the members of Woman's Missionary Union are not making it first in their efforts, then they are failing in the one thing that makes their organization, or any other Christian organization, vital. Personal Service is soul winning—one's own personal efforts to bring Christ to others. This aim is the heart of the organization.

Woman's Missionary Union has grown because a Chief Aim is—

Tithes and Offerings. The chief financial emphasis of the Golden Jubilee Year of celebration is a normal ten per cent increase in gifts to the Cooperative Program. If records do not show that members of missionary societies are tithing-

givers to the regular Cooperative Program through their church budget, the fault is not to be found in the aims of Woman's Missionary Union, but in the individual who fails to follow the aim of her organization. The offerings of members of Woman's Missionary Union are well known. That all special offerings should remain over and above the gift of the tithe through one's own church is an aim of woman's Missionary Union.

Woman's Missionary Union has grown because a Chief Aim is—

The Missionary Education of Young People. The mother heart is God's special gift to women—the ability to see and feel the hurts and dreams of youth. Many are saying today that the break down of much that is finest in our civilization can be traced to change in the home life of our people—mothers employed or interested in things outside the home, the transfer of the interests of women from home making and motherhood. Woman's Missionary Union without her children would soon cease to function; youth without the warmth and the fire of the missionary teaching of women to whom the Baptist missionary program is a beloved vital thing would soon cease to know and have a personal interest in that vast army of missionaries who represent Southern Baptists on mission fields.

Because the Chief Aims are vital to Christian growth; because Southern Baptist women are looking with such eager anticipation to their fiftieth annual meeting in Richmond, May 8-11; because Southern Baptist women know there is danger in recounting successes without holding fast to their realization that their work can be blessed only as they keep their purposes true and their aims worthy; because Southern Baptist women think of their organization as a unit of their great denomination, they are happy in the plans being entered into by the Baptist pastors over the South of using these aims of Woman's Missionary Union as their preaching text for Sunday morning, May 8th.

On September 20th the Richmond, Va., Baptist Pastors' Conference passed a resolution approving the plan of using this subject for their Sunday morning, May 8th, sermons. Rev. C. L. Hammock, pastor of Venable St. Baptist Church and president of the Richmond Baptist Pastors' Conference, has conveyed this information to the Golden Jubilee committee. On that morning Baptist women gathered for their annual meeting in this great city of Richmond with its interesting Baptist background will attend the various Baptist churches in that city. What a feeling of unity it will be, what an impetus to our Baptist understanding of the oneness of purpose of all departments of Southern Baptist program to know that all over the Southland Baptist men and women are worshipping, listening to their pastors preach on these great compelling aims and ideals that have been the guiding principles of the program of the organization in which so many Baptist women have found their opportunity for personal growth and denominational activity.

Will you join us in making May 8, 1938, go down in Baptist history as Woman's Missionary Union Golden Jubilee Sunday?

GOING PLACES

(Continued from page 5)

The list has arrived.

Leake County subscribers are listed as follows: Lena 10; WALNUT GROVE CHURCH 91; TUSCOLA CHURCH 15; CARTHAGE CHURCH 75; R.F.D. Carthage 10; Standing Pine Church 2; Mt. Zion Church 3; Rocky Point Church 2; Corinth Church 2; MIDWAY CHURCH 10; THOMASTOWN CHURCH 29; MADDEN CHURCH 34.

One ray of hope in the business recession is the agreement of architects, contractors and those who furnish material for house building to reduce costs. That is one thing that has stopped progress hitherto.

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

VETERANS OF THE CROSS

Among the oldest Baptist preachers we have in our state is Rev. T. J. Fowler of Kosciusko, Miss. His life has been one of varied experiences and useful. He was born in Lumpkin County, Georgia, March 9, 1849, so he was 89 years old last month. His father, William Fowler, was born in South Carolina in 1815, and his mother, Nicey Johnson, was born in 1818, in the same state. The father died in 1878 and the mother in 1860, when the subject of this sketch was 11 years old.

On the fourth Sunday in June, 1868, T. J. Fowler married Permelia Ann Chandler, who died June 29, 1919. To this union were born six boys and six girls as follows: boys—John M., Thomas B., James H., Wm. G., Willis R., and Jefferson C.; girls—Martha M. Landsdale (deceased), Windora M. Jennings, Emma A. Jennings, Nannie M. (who died at age 3), Rutha Lee Mabry and Birdie G. McCool. July 2, 1921, he was again married to Mrs. P. T. Simmons.

He was converted in Fayette County, Alabama, in 1870, out in an old field, and joined Bethel Baptist Church in that county the same year. This church licensed him to preach on the fourth Sunday in November 1875. He was ordained by this church on the fourth Sunday in May, 1876, and called as pastor of the church.

He came to Pontotoc County, Mississippi, about Jan. 1, 1877, and was immediately called as pastor of Hosea Baptist Church and soon to Mt. Mariah Baptist Church both of which he served until in November, 1878. His health gave way at this time and he has not served churches since. Since giving up the care of churches he has assisted in several revival meetings, preaching in the day-time only.

Besides his work as preacher he served as clerk of Kosciusko Baptist Association for five or six years. He also taught school in the pub-

lic schools of Alabama and Mississippi for almost every year from 1868 to 1925. His teaching was mostly in country schools with the exceptions of Ethel, McCool, and Charleston, Tenn. He was elected county superintendent of public education for Attala County in 1889 and served for 12 years, until 1899.

Brother Fowler had the misfortune to fall and break his leg Dec. 12, 1934, and was in the hospital for 52 days. Broken in body, yet he is still alert and is well posted on every worthwhile subject, especially on the Bible. He lives in hope, knowing that as Christ has conquered death and the grave that he shall also live with Christ after this life.

The only sermon that he has preached since he was crippled was preached on Wednesday night, Mar. 30th of this year, in the town of Blane. The subject was The Kingdom of Heaven—where is it, when set up, out of what kind of material and who is the King? Text: Dan. 2:44.

Note—This information was sent me by Rev. A. F. Anglin, his pastor, which was supplied by brother Fowler. It is a delight to thus write about this worthy man.)

Rev. Edward W. Breland, who is nearing his 88th birthday and who lives near Neshoba, Neshoba County, has been real sick of late but was some improved when last heard from.

I am informed that the Pleasant Hill Baptist Church located at Conehatta, Newton County, has called Rev. "Bob" Allen as its pastor and he has accepted. He is superintendent of the Stratton Consolidated School and one of our promising young preachers.

Rev. Bart Gibson is a Choctaw preacher living at Conehatta and is pastor of the Conehatta Choctaw Indian Baptist Church. The government, I am told, has built a church in the community and the Catholics are operating there. How about the separation of church and state?

The report comes that Rev. W. R. Haynie, pastor of Durant Baptist Church, recently underwent a major operation at the Baptist Hospital in Memphis. May this good pastor seen be well again.

A letter from Dr. Clyde L. Breland informs us that things are going very well with the First Baptist Church, Richmond, Ky., of which he has been pastor for nine years. He is one of our Mississippi preachers who is doing good work in another state.

With regret I learn of the death of Mrs. Iva Beall, wife of Rev. Ethel Beall of Neshoba County. She was a splendid lady, a faithful member of Pearl Valley Baptist Church. To the husband, children and other sorrowing ones sympathy is extended.

Rev. B. W. Walker of Poplarville is conducting a revival with First Baptist Church, Philadelphia. Mr. Vernon Martin of Atlanta, Ga., is leading the singing. The meeting is scheduled to continue for ten or twelve days. Rev. D. A. McCall is pastor.

SUBSCRIBE FOR THE BAPTIST RECORD.

DR. H. M. HARRIS IN KAIFENG

Kaifeng, Honan, China,
March 9, 1938.

As I write the Japanese are just across the Yellow River from Kaifeng, only five miles away. Yesterday Chengchow was bombed again and in the afternoon we could hear dull reverberations which seemed to tell of other bombings. Day before yesterday a Japanese plane flew low over Kaifeng and was fired at by the anti-aircraft guns in various parts of the city. The invaders are now down to the Yellow River over a vast stretch of territory and will doubtless soon attempt to cross to the south and seize the Lung-Hai Railway on which Kaifeng is situated. The Chinese government now has several hundred thousand troops in this region and will resist strenuously the invader's crossing of the river. Over to the east the river has already been crossed.

Since last August I have made six trips between Kaifeng and Kikungshan, where my family was. Kikungshan is a mountain resort about two hundred and fifty miles south of here. The American school on Kikungshan was evacuated to Hongkong last month and our sons Lawrence and Richard went with the school. I am planning to remain in Kaifeng until the city is occupied by the Japanese. Mrs. Harris is still on the mountain with our little daughter Cita. So the family is scattered all the way from Hongkong, about a thousand miles away, to Kaifeng. Perhaps Mrs. Harris will soon go to Hongkong, taking our little girl.

The missionaries remaining in Kaifeng have perfected an organization which will receive refugees, especially women and children, into our church premises. We have made arrangements to take care of ten thousand refugees, though it is quite possible that thirty or forty thousand people will rush into the various mission quarters when fighting actually begins in the city. We have fifteen centers prepared to receive these poor helpless ones. In each center it is necessary to have a foreigner. I shall be at the Drum Tower Church and Misses Ward and Stribling will be at the big South Compound just outside the city. We have U. S. flags for every gate, flags on flagpoles, flags painted on the roofs and flags painted in a dozen places on our walls and doors.

There is good attendance at our church services despite the fact that thousands have fled from the city. The Gospel gets a hearing such as we have rarely seen before. Missionaries are treated with a courtesy and consideration hitherto unparalleled. Recently we opened a grammar school in Drum Tower Church and soon had one hundred eighty students. The opportunity for preaching is unexcelled. When the refugees come into our compounds, of course that will be a great change for witness-bearing too. It was my privilege to work among some wounded soldiers on Kikung. Their response was very encouraging. Many of the faculty of Honan University (now on Kikungshan) and numbers of the students there are

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attending Bible classes. I was teaching two English classes in Honan University when I decided to return to Kaifeng and participate in the refugee work.

On February 14 Chengchow was terribly bombed. One of our hospital buildings was spattered with fragments. There were narrow escapes aplenty. Dr. Ayers, Mr. Fielder and Miss Murray are there now. At Pochow the Strother family, Dr. King, Miss Barratt and Miss Harriette King are all at the post of duty. Phil White is bringing back his family to Kweiteh this week. Early in February the Gospel Boat on the Yellow River was bombed. A bomb fell within three feet of Miss Helen Bailey, who miraculously escaped with very little injury. She cried out, "Thank you, Jesus!" Miss Daddow stood on top her boat with her hands raised in prayer to God during the bombing. These are independent missionaries who are doing a great work. The bomb which well at Miss Bailey's feet killed two goats nearby, knocked a great hole in their skiff and made over seventy scars on their big boat.

The war has interrupted our plans. We had a great evangelistic opportunity. And despite the war Miss Cox is working hard in the country south of Kaifeng. We had planned to begin our new all-China Baptist Seminary in Kaifeng. But though our situation is changed, our Heavenly Father never changes. Heb. 1:11, 12.

Thanks be unto God who leadeth us in triumph in Christ, II Cor. 2:14.

Hendon M. Harris.

—BR—

The Southern Baptist Theological Seminary Alumni breakfast at the Southern Baptist Convention will be held at the John Marshall Hotel at 7:30 on May 13. Alumni are requested to reserve places ahead of time at the Seminary booth since only 1,000 can be seated at the breakfast.

—BR—

Southern Baptist Theological Seminary students have preached nearly 17,000 sermons during the past year and reported nearly 5,000 professions of faith.

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Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for Sunday, May 1, 1938 FOLLOWING VISION WITH SERVICE

Bible Texts: Matt. 17:14-20; Mk. 9:14-29; Luke 9:37-43.

Connection with latest lesson from Mark.

Jesus and the three apostles chosen by Him to witness the transfiguration came down from the mountain to join the other nine apostles. On the way He charged them not to speak of what they had seen and heard on the mount till after He had risen from among the dead. His resurrection would make a vast difference with the multitudes at large, but especially with the apostles. If He did not rise, their telling what they had seen on the mount would make no difference in the world. His resurrection from the dead was to be the completing, compelling proof of His Deity. The apostles themselves needed this proof as the final confirmation of all their faith in Him. They needed it as a proof of His Deity, and that proof would confine also the act of humiliation by which He condescended to the estate of sinful man. This the apostles needed to purge them of selfishness and selfish pride and place-seeking. When He had risen from the dead, they would then for the first time really understand the meaning of the glory which they had seen on the mount.

The three apostles obeyed the Lord's injunction, but they asked Him a question. The scribes taught that Elijah must come before the Messiah. If Jesus was the Messiah, He had appeared before Elijah. Jesus told them that Elijah had already come and that the enemies of God had done unto Elijah all the evil they wished to do. His reference, of course, was to John the Baptist, whom the wicked queen of Herod Antipas had tricked the drunken king into slaying. John had come in the spirit and power of Elijah, but was treated with contempt and meanness. Now the Messiah had come, and He must also suffer at the hands of wicked men the utmost measure of shame and suffering and death. The scribes misunderstood the scripture and this misunderstanding prejudiced them hopelessly against the reception and entertainment of and response to the truth.

The four of them wend their way down the mountain to the point where they had left the remaining nine of the disciples, and there they beheld the scene and became actors in the events recounted in the passage assigned for study.

I. Christ Jesus Drew Nigh To His Own In the Time of Their Special Need. Vv. 14, 15.

He came down from the mount

and reached His disciples just at the point of their extremity. They were helpless to meet the demands of their enemies and were being subjected to humiliation on account of their Lord. They had tried in their own immature and insufficient strength to deliver the boy from the power which had bound him, but they were unable. And this inability upon their part had subjected them to the sarcastic jibes of the enemies of Jesus. To what lengths infliction of torments upon them would have gone had Jesus not come no one knows. But the point is, He came. He always will, never doubt that. When for His sake we bear burdens heavy and grievous to be borne, just when our need of help is greatest, just when we can not farther go in our endurance of the pain and travail, He comes to us. "Jesus is near to comfort and cheer, just when I need Him most."

II. Jesus Asks A Statement of Our Difficulties. Vv. 16-18.

Does He not know our troubles? "Jesus knows all about our struggles." Of course He does, but He wants us to define them for our own sakes. State your trouble to Him. Tell Him all about it. You will thereby realize how serious it is, not only, but you will realize also how deep and strong His sympathy and how potent His arm to help.

It was not the disciples who made answer, but the one more deeply interested than even they. It was a distraught father who had brought his epileptic son to Jesus in the cool of the morning, before He had returned from His watchnight on the mount. The King James translators make the father say, "Lord, have mercy on my son; for he is lunatic" (Matt. 17:15). Mark 9:17 has the father say (A. S. V.) "Master, I brought unto thee my son, which hath a dumb spirit." The father goes on to describe the symptoms of his poor son's ailment. "Wherever it (the dumb spirit) taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away" (v. 18), "And oft-times it hath cast him both into the fire and into the waters, to destroy him," (v. 22).

Do you believe this boy was the slave of an evil spirit? Was he in subjection to a demon? Maybe you believe that is an exploded idea, and that there is no such thing as a spirit of evil, a personal evil spirit, abroad in the world with authority to lead captive whoever he may win to his service or overcome by his superior force. Well, if language means anything, Jesus believed in such evil spirits. On this as on many other occasions, He recognized the existence of such spirits, and their residence in the lives of their victims. In this case He commanded the evil spirit to go away.

The difficulty of this discouraged father was made more serious by the difficulty of the disciples. They had been unable to cast the demon out of the son at the earnest entreaty of the father. Ten thousand like cases bewilder the world today. There are scores of things which Christianity ought to do through the lives of its professors, but it does not do them; because there is

a lack in the lives of the people who profess to be Christ's. And what the world most longs for now is a clear demonstration of the power of God in human lives to cleanse them. Oh! I know there are scores of the children of this world who would use the power of God for selfish ends, but there are scores of thousands of people in this land who long to see a life being lived in the cleanliness and righteousness of God. There are scores of thousands of people who hunger for the sight of a life while the power of God has cleansed and is preserving in righteousness. The discouraged cry of the father was, "They were not able."

III. Jesus Was and Is Exacting In His Expectations of His Own. v. 19.

"How long shall this generation whose unbelief I am learning so thoroughly, vex me so? How long must I live among the faithless?" (W. N. Clark.) "O faithless generation." He ranks His own disciples with the generation to which they belong, since He finds in them the ordinary unbelief. He implies that they ought to have been able to cast out the evil spirit. Perception of the sadness of the case probably repressed their faith, but it should have aroused their compassion, and their compassion ought to have increased their sense of the possibility of healing through the grace of Christ.

He offers His own authority to wield the power by which He overcomes the world. He expects His own to live in communion with Him

so close and so constantly that they will find in Him abundant supply for every need of power to bludgeon the hosts of wickedness into submission to the King of the Christian. Our Lord expects no little thing of us who profess His name. He compliments His own by assigning them big tasks and expecting of them big performances. "Expect big things from God: attempt big things for God," said William Carey, and that is an imperative worthy of a great Christian. We ought to know that our God demands of us that we rely upon Him greatly and attempt big things for Him; because we believe Him greater than all the forces of evil that rule and ruin the world.

I have been ashamed in recent
(Continued on page 15)

"To do good work, son, you must feel good. For instance, watch out for constipation. Experience has taught me to depend on all-vegetable Black-Draught for prompt, refreshing relief. My advice is—try Black-Draught tonight!"



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Sunday

E. C. W.
JOHN A.
MISS RUBY T.

New Sunday
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Sunday School Dept.

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS RUBY TAYLOR, Elementary Secy.

New Sunday schools organized in March numbered 28, bringing to 40 the total of new schools during the first quarter of 1938. How grateful we are to the pastors and others who had a part in this glorious work. Let's make it a school in every Baptist church in the state. The Sunday School Board gladly gives the first quarter's literature free.

Mississippi Baptist Assembly, Woman's College, Hattiesburg, July 3-8. Appearing on the program will be Dr. W. E. Denham, Sr., Saint Louis; Dr. J. D. Grey, New Orleans; Mrs. Jessie Burrall Eubank, Cincinnati; Miss Juanita Byrd, Mississippi; Miss Margaret Frost, Nashville, Tenn.

Pastors, Sunday school, B. T. U., and W. M. U. workers, be sure to keep this date open and plan to come to the assembly. Only \$5.00 for the full time in groups of ten or more from the same church or community; slightly higher for less than ten. Children under ten, half fare.

South Mississippi Sunday School Clinic at Brookhaven, May 29-June 5. Sunday School Board and state workers on faculty with all department and several general books taught during week. Complete enlargement campaign conducted in Brookhaven church. Great opportunity for observation and practical experience in a great Sunday school program.

The Brookhaven church will entertain some forty people free of charge for the week. Write us at once if you want to be one of that number.

Report of March meeting of Pearl River County Sunday School Association, Horatio Stewart, superintendent, shows 25 churches represented and a total attendance of 244. Also, there are gains in both enrollment and average attendance over previous month.

There is now only one church in the association without a Sunday school. They are doing great things in a Sunday school way.

Vacation Bible Schools

Our goal this year is 225, which is a 100% increase over 1937. Many new ones are being planned. Last year 25 associations had no vacation school. We can make it unanimous this time, and the prospects are bright for it.

Brother J. B. Smith, Ackerman, writes: "We are all set for our school beginning Monday (April 18) and running two weeks. We enrolled 132 last year and are hoping to get 150 this time. We are going to have several schools in the association this time."

This is one thing the boys and girls earnestly desire. Let's not deprive them of the blessings that come from a vacation Bible school. Any church can have one. We



Scene in the Library Opening Day, Mrs. Cole receiving her first book. Reading left to right: standing, Mrs. E. S. Cole, Scotchie McCall, R. P. Russell, Miss Enez Darby, C. P. Putnam, Mrs. Marion Perry; seated, June Russell, Doris Wiggins.

PHILADELPHIA LIBRARY

First Baptist Church, Philadelphia, has a church library! Leaders state that few things in the life of the church have evoked such an enthusiastic reception.

Some members of this church have wanted a library for years. In months past a Training Union collected some books for their work. Last fall as the church leadership studied and prayed about the work for 1938, \$200.00 were included in the church budget for library books. Knowing this small sum would not be adequate a "book shower" was held with good results.

Mrs. M. J. Derrick donated approximately three hundred volumes from the library of the lamented Rev. M. J. Derrick; her husband.

The Baptist Book Store allows a 20% discount on a \$200.00 purchase of books for this purpose. All these sources resulted in one thousand volumes coming into the library for opening day.

Of course at the start a library committee was elected by the church, composed of Mrs. Marion Perry, chairman, Miss Mattie Mae Viverette, Miss Enez Darby, Randolph Russell, and Clovis Putnam, the latter being elected as librarian, with two high school students as assistants in the persons of Miss June Russell and Miss Doris Wiggins.

On the opening day, Sunday, April 3rd, approximately one hundred books were taken out by members of the congregation. By vote of the committee, D. A. McCall, pastor, checked out the first book, choosing "In the Steps of the Master," by Morton. Mrs. E. S. Cole, Training Union director, claimed the sec-

ond book checked out, "The Man Nobody Knows," by Barton.

On opening day appreciation was expressed publicly for the cooperation of Mrs. O. M. Jones, manager of the Baptist Book Store, and for the help from the Sunday School Board along with suggestions received from Miss Estes, library worker for the South.

The collection of books include: the Bible, World Atlas, Concordance, Matthew Henry's Commentary, many other reference books, sermon books, wholesome fiction, a complete set of Training Union and Sunday school study course books, mission books, biography and a complete set of colportage books, etc.

"Every time I have an argument with my girl I enter it in a small diary."

"Ah, I see. You keep a little scrap-book."

SALEM, KEMPER COUNTY

The annual memorial services at Salem Baptist Church, Kemper County, will be held on Sunday, May 8, instead of on Saturday as has been the custom. The pastor, brother J. R. Davis, of Clinton, Miss., will have charge of the program. There will be two services and dinner on the ground. Immediately after the morning service flowers will be carried to the cemetery and distributed upon the graves.

The B. T. U. of Salem church, which was organized some two years ago continues wide awake and active. There are over fifty members enrolled, these are divided into two groups, the single group and the married group. A contest between the two groups is arousing much interest.

Officers elected for the year are: R. H. Wroten, president; J. C. Hailey, vice-president; Mrs. R. H. Wroten, secretary and treasurer; Mary Leslie Poole, quiz leader; Elmer Purvis, captain of married group and Arlayne Poole, captain of single group.

Mary Leslie Poole
Gholson, Miss.

Central Pastors' Conference meets in First Church, Jackson, May 2, at 9:30 a. m. Devotional by B. E. Phillips; The Church Evangelizing its Local Territory, G. O. Parker; Methods of Ministering to Neglected Spots, P. I. Lipsey; Strengthening Weak Churches, A. S. Johnston; The Pastor and His W. M. S., A. B. Wood; Sermon to Preachers, Owen Williams; Miscellaneous; adjourn at 12:30.

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Pin 517



Pin 431



Pin 704



Pin 713

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FOR JUNIORS

Name: UP STREAMERS. Colors: White, Green, and yellow. Aim: To press on. Verse: Be strong and of good courage. Joshua 1: 6. Song: Fling Out the Banner!

FOR INTERMEDIATES

Name: HY SHY NY. Colors: Blue and white. Aim: To aim high; fight shy; draw nigh. Verse: That in all things he might have the pre-eminence. Col. 1: 18. Song: More Like the Master.

Name: AMBASSADORS. Colors: Crimson and white. Aim: To proclaim the glad tidings. Verse: Be ye reconciled to God. 2. Cor. 5: 20. Song: The King's Business.

FOR YOUNG PEOPLE AND ADULTS

Name: REAPERS. Colors: Red and brown. Motto: Bravely doing your part. Scripture: Gal. 6: 9. Aim: Working together for God.

Name: ATHENIAN. Colors: Maroon and gold. Motto: Wisdom is the principal thing; with wisdom get understanding. Scripture: Job 28: 18. Aim: Wise unto salvation (2 Tim. 2: 15).

Name: SIGNET. Colors: Gold and brown. Motto: Engraving his Word on our hearts. Scripture: Haggai 2: 23. Aim: Make our contacts count for Christ.

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JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

This is the season for school closing, and a strenuous time for everybody: for mothers and fathers and other fond kin because they are anxious for their Tommie and Bill and Mary and Sally to do their very best and close the year with flying colors; for Tommie and Bill and Mary and Sally themselves because parents and teachers are both after them; and for the tired teachers because they are trying to get into T. and B. and M. and S.'s heads in these few days all they haven't been able to teach them the whole year. Besides, there are the usual entertainments that come at commencement, the recitals and concerts, the spring festivals and May day festivities, the class plays and class day programs, not to mention parties, banquets, and picnics galore, with the final graduation exercises where everybody watches those proud dignified seniors receive their diplomas.

It is a great time, isn't it? I hope everyone of you young folks will be so impressed with it all that you will not be satisfied until you have taken advantage of every opportunity within your reach. And when I say every opportunity, I mean every opportunity. Learn everything you can that will make you a more useful man or woman. Learn to play the piano and to use the typewriter too. Learn all you can of the arts and sciences and then learn the practical application of them in cooking and sewing. Learn all the English literature and languages, all the mathematics and history that you can and then learn how to keep books and to write a readable hand. Learn how to use head and hands to the best advantage. And do not forget to learn how to live with other people. If we do all this, we'll be busy all our lives, won't we? But that is what we want.

We have some very interesting letters this week. Read them and enjoy them—as I did.

With love,

Mrs. Frances Lipsey Steele

BIBLE STUDY

Prov. 15:1: A soft answer turneth away wrath: but grievous words stir up anger.

After the death of King Solomon, Rehoboam, his son, went to Shechem to be made king by all Israel. The people came to him with the plea that he lighten the load that had been laid on them by his father, for Solomon had made life hard for them with heavy taxes and burdensome service. They promised that if he would grant this that they would serve him. Rehoboam told them to return in three days and he would give them an answer.

Then Rehoboam went to the older men of the kingdom and asked their counsel. They said, "If you will deal kindly with these people and please them and speak good words to them, they will be your servants forever."

But Rehoboam was not satisfied with this advice, and he went to the younger, less experienced men with whom he had grown up and he asked them what answer he should give the people. They said, "Promise them no kindness. Tell them that your little finger shall be thicker than your father's body and that if he lashed them with whips that you will lash them with scorpions." They meant that if Solomon had punished them a little that he would punish them more and that if Solomon had been cruel that he would be much more cruel.

Rehoboam listened to this foolish advice and when the people returned on the third day he spoke roughly to them and said, "My little finger shall be thicker than my father's body. If his burdens were heavy,

mine shall be heavier. If he lashed you with whips, I will lash you with scorpions."

When the people heard these words they went away in great anger and said that Rehoboam should not reign over them. All the tribes except Judah and Benjamin rebelled against him and elected another king to rule. Rehoboam's grievous words caused the division of the kingdom and his loss of the larger part of it.

Hazlehurst, Miss.,
Route 1,
April 15, 1938.

My dear Mrs. Steele:

Just a line to send my little March egg money. I wish it were more. I am also sending in answers to puzzle No. 2.

My father is not doing well at all. Remember me and my loved ones in your prayers.

With love,

Leta Mae Lupo.

Miss Leta Mae, we appreciate your remembering, even in sickness, to send your egg money. Since you did not say how it should be used, I am dividing it between the Orphanage and the B. B. I. scholarship. I am glad you sent the answers to the puzzle. I was wondering if anyone cared for them.—F. L. S.

Morton, Miss.,
April 19, 1938.

Dear Mrs. Steele:

I received the books and literature and am thanking you again for sending us. Someone, I don't know who, sent me an Easter card with one dollar in it. It must have been someone who reads the Baptist Record. Today, I got a lot of good little pamphlets. I do not know who sent them. I am thanking you and the people who sent the good things to me.

There is nothing I enjoy more than reading good books, magazines, pamphlets and verses like that. Thanking you and the other people who sent them and wishing you much success in your work, I am

Sincerely,

Arthur Cooper.

Arthur, I am so happy that these friends whose names we do not know sent you these nice things. I'm sure they made you happy. I hope they will read your appreciation on this page, for we do want them to know that we are grateful.—F. L. S.

Jackson, Miss.

Dear Cousin Frances:

I am writing again. I like this proverb: "A merry heart maketh a cheerful countenance." Proverbs 15: 13a. I like to write letters to the Children's Circle.

Love,

Jacqueline Johnson Hewitt.

Jackie, anyone can tell from looking at you that you must have a merry heart because you have such a very cheerful countenance. I am sending you and Julia Toy copies of the book of Proverbs. I hope you have memorized many of the Proverb verses by this time. Thank you for the offering.—F. L. S.

350 Wacaster St.,
Jackson, Miss.,
April 17, 1938.

Dear Cousin Frances:

This is my first letter to the Children's Circle. I am in the third grade. This is the proverb I have selected: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Proverbs 16:7.

I am enclosing some money for the Mrs. Lipsey memorial. There is some from Olive Haley, too.

Your cousin,

Julia Toy Hewitt.

Julia Toy, I like your verse very much. It tells us how to be at peace with everybody, doesn't it? Thank you for sending the money for you and Olive Haley. It shall go as you say. Write to us again, little cousin.—F. L. S.

Lemon, Miss.,
April 20, 1938.

Dear Mrs. Steele:

I am a young mother just twenty-three years old. My little boy is two years and four months old. He is not old enough to write so I am writing about him in a poem, which is dedicated to the Children's Circle.

Just a member of the Goodwater Baptist Church and a W. M. U. worker.

Proverbs 13:1: A wise son heareth his father's instruction: but a scorner heareth not rebuke.

Mrs. Estha Hegwood.

Mrs. Hegwood, we are so glad to hear from you and we hope this dear little boy is going to be a member of our circle. I know he must be mighty sweet with his black kitten following him around. It is sort of an unwritten law of this page not to publish original poetry but we appreciate its dedication to the Children's Circle. From the Proverb which you quote I believe he is going to be taught early to honor his father and mother.—F. L. S.

PUZZLE NO. 3

Fill in the blank with names of trees, plants, or flowers.

1. "And he ran before and climbed up into a"
2. "Consider the how they grow."
3. "I am the of Sharon."
4. "The kingdom of God is like a grain of"
5. "Do men gather figs of"?
6. "His enemy sowed among the wheat."
7. "Jonah was exceeding glad of the"
8. "Do men gather grapes of"?
9. "Take us, the foxes, the little foxes, that spoil the"
10. "How soon is the withered away!"

—BR—

S. S. ATTENDANCE APRIL 24

Jackson, First Church	1058
Jackson, Calvary Church	1186
Jackson, Grif. Mem. Church	815
Jackson, Davis Mem. Church	256
Jackson, Parkway Church	263
Jackson, Northside Church	150
Union Church	225
Crystal Springs Church	345
Newton Church	284
Vicksburg, First Church	511
Clarksdale Church	530
Florence (Steen's Creek)	120
Meridian, 41st Ave. Church	301
Meridian, 15th Ave. Church	425
Canton, Center Terrace	115
Batesville Church	109
Forest Church	222
Hattiesburg, First Church	610
Laurel, First Church	559
Laurel, West Laurel Church	531
Laurel, 2nd Ave. Church	258
South Laurel Church	93
Mt. Oral (Jones County)	114
Sturgis	102
Pleasant Ridge Church	70
Indianola	120
Sharon, (Jones County)	72
Summerland (Jones County)	118
Columbia Church	529
Dixie Church	104

—O—

B.T.U. ATTENDANCE APRIL 24

Jackson, First Church	175
Jackson, Calvary Church	217
Jackson, Grif. Mem. Church	337
Jackson, Davis Mem. Church	142
Jackson, Parkway Church	55
Jackson, Northside Church	43
Vicksburg, First Church	134
Crystal Springs Church	115

Florence (Steen's Creek)	48
Clarksdale Church	130
Indianola Church	172
Dixie Church	52
Meridian, 15th Ave. Church	74
Meridian, 41st Ave. Church	72
Immanuel Church (Hattiesburg)	98
Summerland Church	107
Laurel, First Church	107
Laurel, West Church	204
Laurel, 2nd Ave. Church	73
Laurel, South Church	54

BROTHERHOOD ATTENDANCE APRIL 24

Summerland Church	16
Laurel, First Church	28
Laurel, West Church	42
Laurel, 2nd Ave. Church	12
Laurel, South Church	20
Mt. Oral, Jones County	21
Columbus, First Church	34

B.T.U. ATTENDANCE APRIL 24

Brookhaven, First Church	125
Indianola Baptist Church	22

S. S. ATTENDANCE APRIL 24

Gooden Lake Baptist Church	62
Indianola Church	20
Union Church	220
Brookhaven Church	517

—BR—

Students and faculty members of the Southern Baptist Theological Seminary joined hands on April 19 to honor Dr. William Owen Carver, professor of missions, on the occasion of his seventieth birthday and the completion of his forty-second year as a member of the Seminary faculty. Dr. Charles S. Dobbins, professor of religious education, presented Dr. Carver with a large silver bowl on behalf of the faculty. Dr. Carver responded by saying that one great satisfaction to him was the fact that he was starting a series of evangelistic meetings on his birthday, April 12. Dr. Carver started a series of meetings with the Delmar Baptist Church of St. Louis on that date.

SUBSCRIBE FOR THE BAPTIST RECORD.

Mothers Recommend Cardui

Certain functional pains which many women are afflicted are known to have been relieved in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i")

HEADACHE

Every person who suffers with headache, neuralgia, periodic pains, muscular aches and pains, from organic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. JACKSON, MISS.

Calling All Pastors! Calling All Pastors!

What a church doETAOINNU
What could a church do without
a pastor? What can a denomina-
tion do without pastors? What can
a department of the church or de-
nomination do without a pastor?
Since the pastor is such an important
person then we covet the genuine
cooperation of every pastor in mak-
ing our Training Union program
succeed. A part of this program is
the District Training Union Con-
vention. We have the state divided
into fifteen districts, thus making
them small enough for efficiency
yet large enough for enthusiasm. In
each of these districts we have a
ONE DAY convention in June, in-
cluding the first day of July. In
this convention we have a memory
work contest for Juniors, sword
drill for Intermediates, speaking
contest for Seniors. This affords
intensive training for the young peo-
ple, and every pastor will add to
his B. T. U. efficiency in his church
by encouraging every union to be
represented in these contests. He
will also add to his popularity with
the young people, he will also be
rendering a real service to the Lord.
Why not call a meeting NOW of the
heads of all unions and see if they
are making plans to enter the con-
tests.

Enterprise Completes Training Union by Adding B.A.U. and Story Hour

The Enterprise church under the
leadership of Pastor Stennis has
now a fully graded Baptist Train-
ing Union. Recently the Baptist
Adult Union and the Story Hour
were organized, giving them one
each of the five departments. Bro.
Stennis in writing says that he ex-
pects to bring two other churches
that he serves to this same state
in efficiency. Study courses for all
the unions are being planned and
standard unions is the goal set. In
all of the churches served by brother
Stennis the denominational bulletin
is used. The people are kept in touch
with all that goes on both at home
and abroad. They are happy and
are cooperating in this great pro-
gram of progress.

Kosciusko Has Enlargement Campaign

The last week in March was the
time, Kosciusko the place, and Mrs.
E. H. Yarbrough of Meridian, Rev.
W. A. Bell of Ruleville, Mr. Auber
J. Wilds of Oxford, and Miss Bonds
of Kosciusko, the faculty. Yes it
was a great week, five splendid
classes including a group of Story
Hour folk numbering from eight to
ten every night. Class work, an in-
termission for count, announce-
ments, meditation, and inspiration
followed by another class. Manuals
were used in all classes and the

matter of reaching out and bring-
ing into the Training Union the
hundreds who should be in was
stressed. An average attendance of
110 with a slightly larger enrollment
with practically all taking the ex-
amination, made it a most success-
ful week and Pastor Cinnamon and
Director Maxwell were happy over
the results. The following Sunday
night the attendance was something
like 50% of previous records.

Pastors Trade Work

First Church, Vicksburg, had the
pleasure of having Rev. J. L. Boyd
and C. A. Alexander of Meridian
with them for their Training School
recently and the Eighth Avenue,
Meridian, of which brother Alexan-
der is pastor, had the pleasure of
having Rev. Wallace R. Rogers,
pastor of First Church, Vicksburg,
with them in their Training School
a week later. Three good men,
Training Union minded, working to-
gether in a great Kingdom build-
ing program.

Kosciusko Associational B.T.U. Has Good Meeting

The first Sunday, the regular
time for associational B. T. U. meet-
ings in Mississippi, was a good day
for the Kosciusko Associational B.
T. U. They had their meeting at
the Yackanookany church, and a
good attendance from the churches
represented. We are indebted to
Mr. Granville Myrick, district B. T.
U. president of District 9, for this
report.

Monroe Continues Its March of Progress

Under the leadership of Dr. J.
M. Walker who is volunteering his
services for a few weeks the Train-
ing Union work in Monroe County
goes forward in a splendid way.
More unions have been organized.
At Central Grove Senior, Intermedi-
ate and Junior unions have been or-
ganized. The Seniors and Interme-
diates were organized first. They
have grown to a membership of 52.
This church has installed electric
lights and the work is going for-
ward in a splendid way. Mrs. E. W.
Holmes is the leader of the Junior
union just organized; Miss Mary
Sue Early, leader of the Interme-
diate union; Mr. Ellis Harris, presi-
dent of the Senior union; and Mr.
French Early is the general direc-
tor.

Gregory Chapel has added two
unions, a Senior and an Intermedi-
ate. Mrs. W. C. Strawhorn is the
general director, Mrs. T. C. Adams,
president of the Senior union, and
Miss Nichols leader of the Inter-
mediate union.

Prairie church adds an Interme-
diate union with Mrs. Ollie Bean
elected leader. Plans are being
made to organize a Junior union in
this church.

At Becker church a Senior union
has been organized with Miss Audry
Truman as president and Mrs. Doyle
Dilworth as general director.

Thus eleven or twelve unions
have been organized within the last
month. In addition to this the Asso-
ciational Training Union set in mo-
tion with a program planned for
the third Sunday in May, the meet-
ing to be with the Central Grove
church.

ONE INTERESTED VOLUN-
TEER IN EACH ASSOCIATION
COULD PERHAPS DUPLICATE
THIS PROGRAM. WILL YOU BE
THAT VOLUNTEER? IF SO
WRITE FOR SUGGESTIONS.

We want you to meet and know
Dr. J. F. Plainfield, Home Board
missionary. He will be our guest
speaker in each of our fifteen Dis-
trict Training Union Conventions.
Plan to attend.

IN MEMORY OF MRS. H. B. EASTERLING

On April 6, 1938, our Heavenly
Father in His divine wisdom called
from our midst our much loved
class-mother, Mrs. H. B. Easterling.
We shall miss her happy smile and
hearty hand clasp each Sunday
morning, but her Christian influ-
ence will live on with us. She brought
a tender companionship into the
lives of each class member. She
was a devoted Christian and a faith-
ful member of her church.

At the time of her passing, Mrs.
Easterling was 68 years old. She
had reared a family of two daugh-
ters and seven sons, whom she
leaves behind to call her name
blessed. To her family and loved
ones, she was calm, serene, patient,
gentle and affectionate and her
Christian influence will live on and
be exemplified in their lives.

To her friends, she was faithful
and loyal and always happy to help
in time of need. Our blessed Lord
spoke of death as sleep.

We, the members of the T. E. L.
class of the Second Avenue Bap-
tist Church, extend our deepest sym-
pathy and love to her devoted chil-
dren.

—Mrs. Plummer Pearson.

FOREST CHURCH

The third week of the month of
April was a week of activity in
Forest Baptist Church in several
departments of our W. M. U. and
Sunday school.

Focus Week for the G.A.'s, when
the splendid leaders had arranged a
program giving to our faithful girls
special recognition, was quite a suc-
cess. A closing banquet was arrang-
ed for them by Mrs. A. B. Wood
and Mrs. H. E. Bishop in a unique
way.

There was much activity in some
of the departments of the Sunday
school also. Our Young Men's Bible
class continues to grow in interest
and number. They announced a class
meeting to be held in our community
house where they had an inspira-
tional meeting with 39 present. A

WANTED ORIGINAL
POEMS, SONGS
For immediate consideration.
Send poems to
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Dept. P-29 TORONTO, CAN.

friend who was interested in their
growth sent to them for that oc-
casion a cake. They received much
merriment in using it for a beauty
contest in which Mr. Earl Beeland
was the fortunate winner. That
class had 48 in attendance today.

Messrs. H. E. Bishop and J. S.
Riser carried their classes of In-
termediate boys on a fishing trip.
Reporting on the trip the following
Sunday. Mr. Bishop said they had
a great time and all the fish they
could eat—but added they met a fish
truck going out. This told the story.
Fishing trips, egg hunts and other
activities were given by most of the
teachers and officers of the other
elementary departments.

Our pastor, Dr. A. B. Wood, had
asked that we make April a ban-
ner month in attendance in Sunday
school and his heart and that of our
superintendent were delighted on
this last Sunday of the month when
we came together 222 strong and
the record showed an average at-
tendance of 202 for the month of
April.

B. T. U. is going along in a fine
way with increased interest and
enthusiasm in the monthly business
meetings as well as the weekly
meetings.

There was good attendance at all
services today and at the close of
the evening service three new mem-
bers were received into the church.
We would like to mention the fact,
too, that in looking over the finan-
cial report as given in the Baptist
Record this week Forest church
stands third in gifts to the Coopera-
tive Program. We think, consider-
ing the size of our church as com-
pared with many mentioned there-
in, that we have much to encourage
us to use greater effort in the
Master's service.

We are grateful for having had
Miss Taylor with us to teach the
book "Some Learning Processes." Eleven
took the examination and
expressed their appreciation of the
good work Miss Taylor is doing.
Thanks, Miss Ruby, come again.—
F. M. Britt, Pastor.

Traffic Cop: "Yes hittin' sixty!"
Young Woman: "But the man said
I could go as fast as I wanted—af-
ter the first hundred miles!"

Hitch Hiker: "Hi, Mister! I'm
going your way."

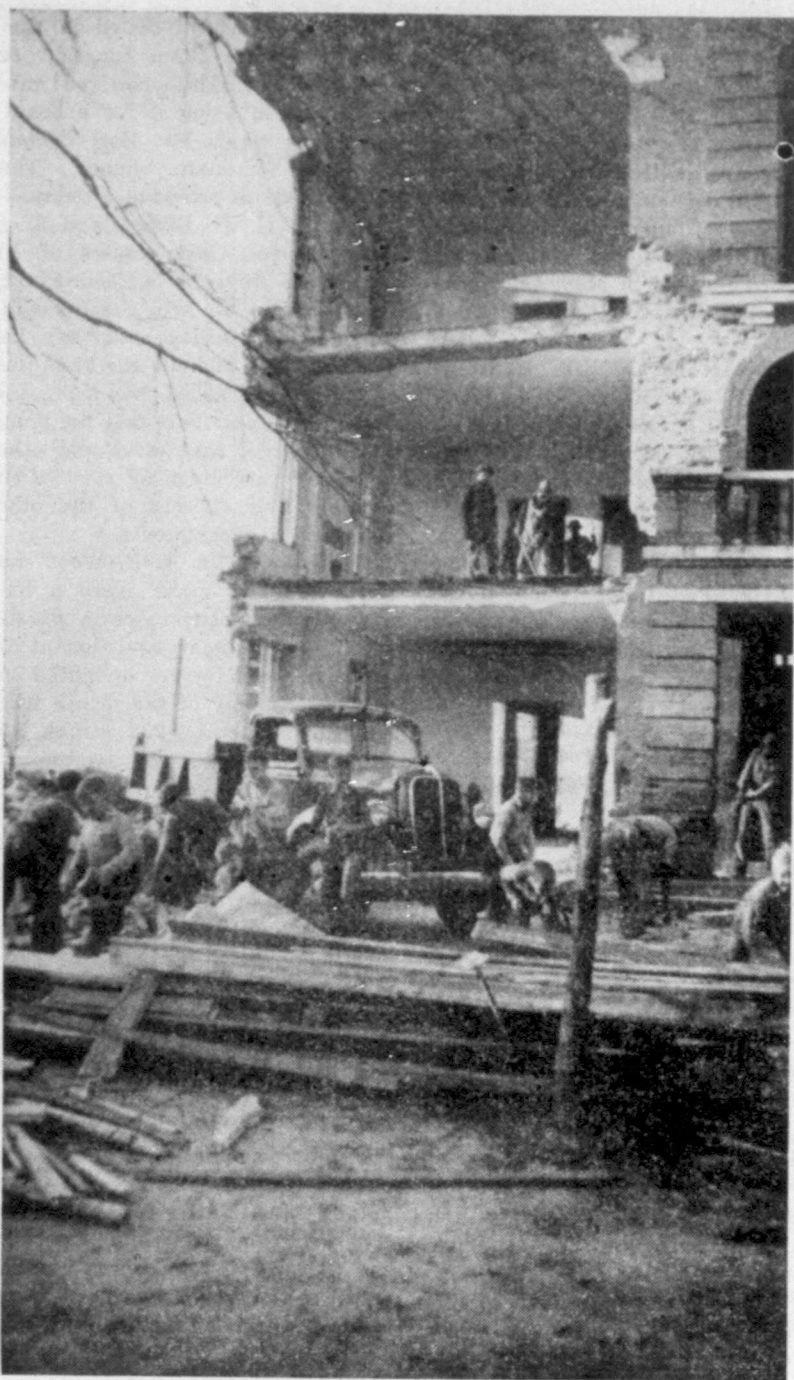
Driver: "Splendid. I'll see you
there."

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BASIC SLAG**

To insure bigger and better crops. Basic Slag
conditions the soil, stimulates growth, and
increases yields at low cost. Recommended
by Agricultural Authorities - Proven by users
everywhere.

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Ladies' and Misses' Chardonize Hosiery, 5
pairs postpaid \$1.00. Guaranteed, write for
NEW CATALOGUE.
L. S. SALES COMPANY, Asheboro, N. C.



Boys' Dormitory, Baptist Orphanage, being demolished. The children seen in the picture were not used in wrecking the building.

MRS. M. A. WALTERS

As we come to pay an humble tribute to Mrs. M. A. Walters who died at her home in Blue Mountain, March 22, the human part grieves because of the loneliness of heart for the friend tried and true, who has left us, but who has blessed and inspired us by her lovely life and friendship.

Left in early widowhood with a family to rear, she set herself heroically to the task. She combined judicious business qualities and firm discipline with the tender mother love, forgetting self, and relying always on Him whose promises she believed. She had many sorrows, death also claiming her only two daughters while young, then later a son, but with her own heartaches she always found time to help and comfort those who needed her, thus endearing herself more to all who called her friend. Three fine sons survive her, to whom we offer sincerest sympathy.

"Like a wreath of scented flowers,
Close entwined each heart,
But time and change in concert,
Have blown the wreath apart.
But sainted memories like angels
ever come
If we fold our arms to ponder,
on the old-old home."

She will not be here in bodily form, to welcome you again to the old home, but the presence of her sweet spirit will linger with you here, and greet you in a happy eternity.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors, and their works do follow them."

Her friend,
Mrs. J. W. Clark.

GRACIOUS WORK AT DREW

The recent revival at Drew has been the subject of much comment and the Record secured what information it could from one of the Drew members and now passes it on with the hope that it will stimulate others to go and do likewise.

Definite attention was given to intensive preparation for the meeting. A census was taken, and the information used. The advertising committee functioned perfectly. Four prayer meetings were held each night of the week preceeding the meeting. All possibilities as revealed by the census were contacted. A quartet was provided to furnish special music. The transportation committee saw that all who wished it had a way to ride. The people

made continued prayer for the meeting.

The evangelist was Dr. R. G. Lee of Memphis. He started on Monday morning and closed on Friday night. He found a full house and each succeeding service was more so, even Sunday school rooms, out of sight of the preacher, being filled with hearers, but not "see-ers." His preaching was simple, scriptural and powerful. One member described him as a great and sympathetic soul. He does and says the things that will strengthen and help the pastor and people.

Additions were no novelty at Drew as people had been coming in small numbers Sunday by Sunday, 9 the day before Dr. Lee came. The visible results from March 27 to April 10 were 121.

An unusual feature of the meeting was the large number of unsaved who attended the services.

All phases of the church life have been strengthened. Just last Sunday the pastor preached to a crowded house and many in the balcony.

Definite plans have been made to take care of the increase in membership, — organizations expanded,

adjustments made.

Things are at flood tide at Drew.

RESOLUTION

Wherefore God in His infinite love and mercy has seen fit to call our beloved sister, Ziralla Dean, to dwell henceforth and forever with Him. Sister Dean led a very useful and active life while with us for a period of ninety years. We are taking this method of expressing our grief on behalf of her two daughters and other relatives unto the fifth generation. We are also extending our deepest sympathy to all her loved ones in their sorrow, realizing however our loss is her gain.

Now therefore, be it resolved by the members of the Hopewell Baptist Church that we are ever willing to bow to the will of our Heavenly Father and pledge ourselves to strive to so live in the future that we shall meet sister Dean some day, keeping in mind that they who die in Christ shall rise again.

Mrs. Lee Miller
Mrs. Clayton Mullins
Mrs. Della Wentworth

Coker College

ENDOWED senior college for women. BA degree in liberal arts, science, music. Courses in art, physical education, home economics. ACCREDITED by national and southern agencies. Athletic and recreational facilities, including gymnasium, field and water sports. Outdoor theatre. A CHRISTIAN COLLEGE, emphasizing character and culture. 45th year: \$445. Correspondence invited. C. Sylvester Green, President, Box M, Hartsville, South Carolina.

Swing

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Home Services

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The New Formula

As Essential To Home Happiness As
The Other Vitamins Are To Health



• Happy Homer, the Happiness Specialist, can point the way to a new freedom. Modernize your home now. It's time for better living.



B. O. B. F.

BRYAN SIMMONS
Field Representative

Most of the writing concerning the Orphanage, of late, has been done by others. From them you have learned about the crumbling of our old buildings and the necessity of crowding many of the children into one building and that a building that is unsafe at the front. My purpose at this time is to tell you something of the response to these appeals.

Response of Churches

The doors of many churches have been opened to us and the people have heard us sympathetically. Most churches have pressing responsibilities of their own and many of these obligations have to be met during the early part of the year; but, in spite of these things, there has often been a courageous response. It is indeed unselfish in any church with a heavy debt on its building to make a hearty response to an appeal in the interest of the Orphanage; but such is happening all along.

Several churches have heard the field representative and then set a goal to work out for themselves. First Church, McComb, is raising \$1,000.00 as a memorial to Dr. J. W. Mayfield. Clinton has voted to raise \$1,000.00 for the Julia Johnson Lipsey memorial. Blue Mountain proposes to raise \$500.00 for a unit in the Carter building. Holly Springs is undertaking to raise \$500.00. Other churches are contemplating similar goals.

Some pastors and churches have made contributions without waiting for the field representative. Columbia proposes to give \$250.00 a year for two years through its regular budget. Vicksburg, First Church, had an old-time public offering a few Sundays ago. The immediate response amounted to nearly \$700.00 and they are still giving. Pastor Byrd closed out his work at Calvary, Greenwood, with an offering for the B. O. B. F. and has written for envelopes preparatory to an offering on his new field. We are told that Philadelphia made a special offering recently; but, so far, we have not learned the amount. Others are doing likewise.

Personal Contributions

Without any intention to show favoritism we want to make mention of a few personal contributions. The first contribution we received for B. O. B. F. was a check for \$1,000.00 from a family in Jackson. Recently a good woman gave an education commission bond for \$500.00 in honor of her father. A business man in Jackson, not a Baptist, has pledged \$500.00. A good man this week gave \$500.00 and another man in the same city is working towards making a similar contribution. (\$500.00 provides for a unit in one of the dormitories. That is, it provides for housing one child.)

These large gifts are helpful and encouraging; but we are getting genuine pleasure out of small but sacrificial gifts. One of our oldest pastors, now serving only one church, has pledged \$10.00 and paid \$6.50

of that pledge. A good woman, fighting tuberculosis, gave \$5.00; the first woman ever to serve as hostess to this preacher when he went out to serve as pastor, although now very old and nearly blind, sent in \$10.00. Many others could be mentioned but space forbids.

Future Prospects

The people are coming to realize the seriousness of our situation and the interest is increasing. More invitations are coming to the field representative than he can fill at this time and it is hoped that many of these pastors and churches will make their offerings without his assistance. The interest is growing here in Jackson and we believe before the program is finished the Baptists and their friends here will provide one of the buildings (costing approximately \$16,000.00).

With grateful hearts for these encouragements, the Orphanage force is pressing on to the completion of the building program and doing its very best to protect and direct the lives of the children committed to this institution.

SUNDAY SCHOOL LESSON

Continued from page 10)

days because the people whom I lead have not believed greatly and attempted grandly for God. Either their faith is weak or they are just plain lazy. In either case, the chief shame is mine that, as their leader, I have not led them to attempt great things for our God.

Note the procedure the Lord proposed: "Bring him unto Me." In Him is the answer to every question, the solution of every problem, the strength sufficient for every trial. "Bring them to me," said He, when He would multiply the meager supply of food in possession of the disciples into a plentiful supply for a hungry multitude. "Bring him to me," said the Master when a lack of faith upon the part of His disciples had fathered their failure to glorify him in the eyes of a hostile delegation of prejudiced critics and in the eyes of a multitude of half-indifferent people, and had sunk the faintly believing father of an epileptic boy almost into despair.

Do you have a problem? Take it to Jesus. Do you have a loved one who needs the Lord? Take him to Jesus. If you can just get your loved one to Jesus, you shall have your desire for his recovery. If you can just get your lost friend to Jesus, your friend is already found. Manage somehow to get your dead son to Jesus, and you shall have cause to shout, "This my son was dead and is alive again."

IV. The Limit of the Savior's Power to Help. Vv. 20-29.

Read the verses. They brought the boy to Jesus. I do not know who did, somebody out of the crowd, maybe some of the disciples. Anyway, the boy went into violent convulsions, and Mark says that the convulsions were brought on by the indwelling spirit of evil, which, recognizing the presence of one able to master and exorcise it, became maddened, and cast the boy on the ground where he wallowed foaming. This moved the compassionate heart of the Master, so he asked, "How

long has he been in this sorry plight?" "Ever since he was a little child. And he has suffered such extremities. Sometimes he has been thrown into the fire and sometimes into the water. But, if you are able to do anything for us, please help us." "If thou canst! Why my ability is not the matter to cause you concern. You must be concerned with your faith, or lack of it. If you believe I can do anything for you, I can. Anything, anything, anything you believe I can do, I can." "I believe; help me to believe more. Help me to a fuller, more complete belief. Lord, increase my faith."

Now, here is the Lord setting the metes and bounds to His own ability to help us. And he says that His ability to help us is limited by the bounds of our faith. Is that not a wonder, now? Almighty God is bound by my puny faith. How many a time have you and I unconsciously echoed the doubt of this frantic father! How many a time have we needed to have Him say to us, "As for that, if thou canst, of thine, all things can be to him that believeth." Will you believe? What hinders you? What hinders me? I came on my present field in full faith that I was acting under the direction of my God. Already I have had things fail to move as I thought, they would move. If I may find God's way, and in spite of that, things do not move, my problem is not to get God to move, but to get myself related rightly to Him. My problem is to nurture an intelligent belief.

And Jesus heard the father's earnest plea. The father was sincere in his desire for his son's recovery. And he desired it with a burning, longing, heart-engaging desire. Have you ever wanted anything of the Lord so much that you were willing to throw all you had into the balance opposite the things which weighed against you and then leaped in yourself? Have you believed in His ability and willingness to give you your heart's desire and been willing to pay any price to have it? If your desire did not contravene the will of God, you got what you desired.

MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends STANBACK. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. STANBACK is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to STANBACK. At all drug stores. 10c & 25c.

STANBACK

V. The Secret of Successful Service. V. 28.

Some items of service are harder than others. Some things require more faith for the doing than others. A young man wants to go to college, and his father has wealth. It requires some faith, maybe, for him to go. But you compare the case of a young preacher who has not a dollar and nothing else but a wife and a child or two, perhaps, and who, in spite of this, dedicates ten years of his life to preparation for the work of the ministry. He must pray, and many a time he will verily fast.

—BR—

"Would you judge of the lawfulness or unlawfulness of pleasure? Take this rule; whatever weakens your reason, impairs the tenderness of conscience, obscures your sense of God, or takes off the relish of spiritual things—that thing is sin for you however innocent it may be in itself."—Susannah Wesley.

—O—

There was a bit of pudding left for lunch and mother divided it evenly between Elsie and Willie. Willie looked down at his dish, then at the empty place before his mother. "Mama," he said earnestly, "I can't enjoy my pudding when you haven't any. Take Elsie's."—Ex.

WHY Punish YOURSELF WITH ROUGH-ACTING CATHARTICS?

Don't take cathartics that act like dynamite! Don't punish your taste with nasty, bitter medicines just because you want relief from constipation. It's all so unnecessary!

Next time you need a laxative, try Ex-Lax! It gives you a good, thorough cleaning out—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea or stomach pains. And Ex-Lax tastes just like delicious chocolate!

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever! It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE



Try it—**TODAY**

Morning Joy COFFEE

VACUUM PACKED

In useful glass jars and in the familiar can

EAST McCOMB

At eight o'clock on St. Patrick's eve, the East McComb Baptist Church was the scene of much mirth and gaiety for here were gathered the girls of the Sophia Lanneau Y. W. A., their mothers and other guests for the mother and daughter banquet sponsored by the East McComb W. M. S. The procession was led by Mrs. B. C. Williams, Y. W. A. counselor and Mrs. R. I. Hughes, guest speaker of the evening.

The tables, decorated with vases of white spirea and green fern, and dainty green and white baskets bearing the name of each guest, were indeed lovely in the soft glow of the green and white tapers.

After the blessing was invoked by Mrs. D. E. DeCoux, the welcome address was given by the Y. W. A. president, Mrs. Lora May McDavid, and responded to by Mrs. W. A. Gill. Rev. W. A. Gill gave a very inspiring devotional, after which beautiful Hawaiian guitar music was rendered by Messrs. Herman Lazarus and Robert Smith.

During the three course banquet, the program proceeded as follows:

Toast to Mothers: Y. W. A. Girls.

Response: Mrs. C. E. Ballard.

Toast to Mrs. Hughes: Y. W. A. Girls.

Response: Mrs. Hughes.

Toast to Rev. Gill: Y. W. A. Girls.

Response: Rev. W. A. Gill.

Special Music: Messrs. Lazarus and Smith.

Toast to Y. W. A. Ideals: Lizzie Brooks.

Toast to Young People's Director: Y. W. A. Girls.

Response: Mrs. W. E. Gerald.

Toast to W. M. S.: Grace Allen.

Response: Mrs. J. D. McKinley, president W. M. S.

Toast to Y. W. A. Counselor: Y. W. A. Girls.

Response: Mrs. B. C. Williams.

Special Music: Messrs. Lazarus and Smith.

After being favored with a very interesting discussion of Y. W. A. work by Mrs. R. I. Hughes, Pike County Young Young People's director, all stood and joined in singing one stanza of "Blest Be the Tie that Binds" and were dismissed with the Y. W. A. watchword.

HOLLY SPRINGS

The Lord has blessed us in a wonderful way up to the present time. The people have rallied around the pastor and are cooperating in a splendid way.

A very impressive Easter playlet, The Risen Christ, was given Sunday evening, which increased the faith of many.

The Sunday school superintendent, Mr. C. D. Collins, has instigated a visitation move which is adding several members to all departments. We intend to keep it up.

The B. A. U. under the leadership of a new president, Dr. W. O. Sandusky, has started a campaign for members. This union is stressing personal witnessing in soul winning.

A majority of the people are tithers and each month the budget has been overpaid. When people recognize their obligations in a financial way and follow the scrip-

tural plan of giving as this church does, the Lord blesses.

Following a visit by Bryan Simmons to our church on the fourth Sunday evening in March, we voted to take a unit in the construction program at the Orphanage, the sum of \$500.

Mrs. Edna Hull, a splendid lady of our congregation, was kind enough to purchase new carpet for the church, which adds greatly to the beauty and comfort of the magnificent auditorium.

The pastor, the Rev. D. L. Hill, has been invited to preach commencement sermons at several places, and we are making arrangements to allow him to accept. He will preach the Holy Springs High School commencement sermon in this church on the fifth Sunday in May—29th.

We are looking forward to our revival meeting which is to be held in October, to be conducted by Dr. J. Norris Palmer, of the First Church of Baton Rouge, La.

We covet an interest in your prayers that the Lord may continue his blessings.

Yours in the Master's service,
Church Reporter.

MISSISSIPPIANS IN LOUISVILLE

Nine Mississippi students are among the 79 men who have made application for degrees for the commencement exercises to be held May 1-3.

One of the men, Feneloy Dobyns Hewitt of McComb, will receive the doctor of philosophy degree. Hewitt was pastor at Hattiesburg last year. Six of the men will receive the master's degree. They are Willis Alfred Brown, Pontotoc; John W. Cook, Abbeville; Charles B. Hamlet, III, Picayune; Ela Putman Keen, Ackerman; and Charlie A. Webb, Jackson. Webb has been called temporarily to the Georgetown Baptist Church.

William Penn Davis, and William Grady Winstead will receive the Bachelor of Theology degree.

Willie Brown is a student volunteer and a member of the International Relations club.

Brother D. W. Nix of Poplarville begins a series of services in the new Kreole Baptist Church on the night of 28th inst. continuing for about nine days. Brother S. E. Nix, his brother is pastor of this church, preaching on first and third Sundays. Brother S. E. Nix lives at Agricola, and serves that church half time. Brother Greene of Waynesboro, is to begin a series of services in our East Moss Point church on the fifth Sunday in May. Bro. W. A. Murray is full time pastor of our church.—T. E. Spencer, Moss Point.

Dr. Charles W. Daniel of El Dorado, Ark., was the speaker for the last Missionary Day at the Southern Baptist Seminary.

Southern Baptist Theological Seminary students have distributed nearly 33,000 pieces of religious literature during the past year.

At a recent meeting of the student body of Blue Mountain College the Baptist Student Union council officers for 1938-39 were elected. They are: President, Elizabeth Williams, Utica; First Vice-President, Frances Jeffers, Glencoe, Ala.; 2nd Vice-President, Georgia Mae Freeman, Nashville, Tenn.; Third Vice-President, Frances Barr, Mansfield, La.; Fourth Vice-President, Lois Brimm, Memphis, Tenn.; Secretary, Mary Brown Wilburn, Durant; Treasurer, Josephine West, Sardis; Sunday School Superintendent, Marianne McCord, Vardaman; B. T. U. Director, Cascile Middleton, Eupora; Y. W. A. President, Cora Mae Marriott, Glendale, Calif.; Chorister, Grace Philpot, Houston; Pianist, Marie Gary, Eupora; Reporter, Tom Womack, West Point; Student Government Representative, Jeanette Thigpen, Bay Springs; Faculty Representative, Miss Ruby Talbot.

ROBERT G. INGERSOLL ON LIQUOR

"I am aware that there is a prejudice against any man who manufactures alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the jaws of death, dishonor and crime, it demoralizes everybody that touches it, from the source to where it ends. I do not believe that anybody can contemplate the object without being prejudiced against the liquor crime. All we have to do is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the ignorance, of the destitution of the little children tugging at the faded and withered breasts of weeping and despairing mothers, of the wives asking for bread, of the man of genius it has wrecked, the man struggling with imaginary serpents produced by this devilish thing; and when you think of the jails, of the asylums, of the almshouses, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the stuff called alcohol.

"It cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, bereaves the mother, extinguishes natural affection, erases conjugal love, blots out filial attachments, blights parental love, brings down mourning age in sorrow to the grave. It produces weakness, not strength, sickness, not health, death, not life. It makes wives widows, children orphans, fathers fiends, and all of them beggars and paupers. It feeds rheumatism, invites cholera, imports pestilence and embraces consumption, covers the land with idleness, misery and crime, it fills the almshouses, supplies the jails and demands asylums. It engenders controversies, fosters quarrels, cherishes riots. It crowds penitentiaries and furnishes victims for the scaffolds. It is the life blood of gamblers, the element of the burglar, the prop of the highwayman, the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud and honors

infamy. It has been known to incite the father to butcher his helpless offspring, and to help the husband murder his wife. It burns up men, consumes women, curses God and despises heaven. It defames benevolence, hates love, scorns virtue and slanders innocence. It suborns witnesses, nurses perjury, defiles the jury box and stains the judicial ermine. It degrades the citizen, debases the legislature, dishonors the statesmen and disarms the patriot. It brings shame, not honor, terror, not safety, despair, not hope, misery, not happiness, and with the malevolence of a fiend, it calmly surveys its frightful desolation and unsatiated havoc. It poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor. It curses the world and laughs at the ruin. It does that and more. It murders the soul. It is the sum of all villainies, the father of all crime, the mother of all abominations. It is the devil's best friend and God's worst enemy."

—A great agnostic.

Mrs. Watts Webb, W. M. U. superintendent of Rankin County, announces Young People's Rally at Oakdale church four miles north of Brandon, April 30 at 10 a. m., directed by Miss Ruth Lawson. Miss Jane Pinnix of Jackson, state field worker, will speak. You are invited.

Rev. A. J. Linton accepted the care of Union Church, Perry County and has begun his work with them. They had an overflow crowd Sunday night. Junior and Senior B. T. U. were organized. There is a fine spirit among them, including high school boys and girls. The W. M. S. was reorganized, including a Sunbeam Band. They hope soon to have the Record in every home. In the meeting in June they hope to have the assistance of Rev. Leroy Green.

Dr. and Mrs. M. E. Dodd reached Miami, Fla., on the 26th returning from their airplane trip through South America.

Crystal Springs church will hold its revival meeting beginning Sept. 25, Rev. G. E. Wiley of Grenada preaching and Mr. A. M. Bradley leading the music.

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